

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 15

Chapter 5

The description of the means for the Madhyama Adhikari

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CHAPTER 5

**The Discrimination of the means
for the Madhyama Adhikari**



Chapter 5

The Discrimination of the means for the Madhyama Adhikari

संस्कृतविचारसागरे मध्यमाधिकारिण उपदेशनिरूपणं नाम

3 Disciples - Brothers

Eldest

- Tattwa Drushti
- Uttama Adhikari
- Chapter 4

Middle

- Adrushti
- Madhyama Adhikari
- Chapter 5

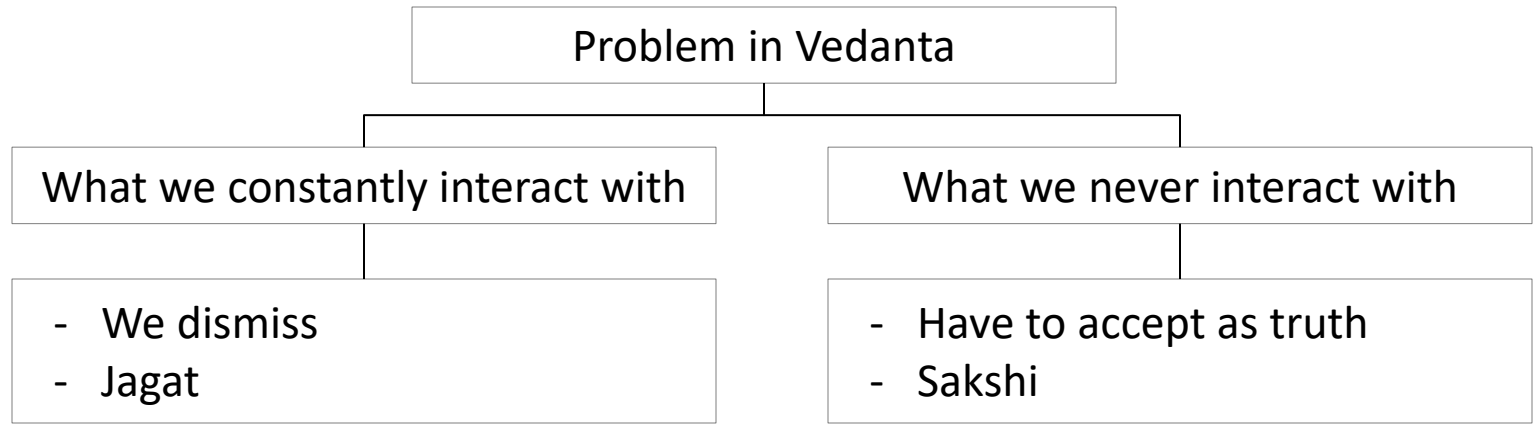
Youngest

- Adhama
- Mandah Adhikari
- Chapter 6

- Tarqa has no scope in Vedanta.
- More strong in Tarqa means more weaker in Vedanta as distinct Pramanam.
- Chapter 7 – Additional information and conclusion.

Upadesa Nirupanam :

- Presentation methodology by Guru different, depending on the disciple.
- Tattwa Drushti – accepted Jagan Mithyatvam easily.
- Adrushti – Does not accept Jagan Mithyatvam easily.



Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 – 3]

- **Never interactable accepted as reality and as myself.**

People ask :

- Are you joking, kidding.

Mandukya Karika
World has ETU

E

T

U

Experiencability

Transactionability

Utility

- ETU = Satyam

Vedanta :

- Dream has ETU but Mithya.
- ETU is not proof or evidence of reality or existence.
- It is proof of only appearance.
- We normally go by conventional logic of ETU.
- Jagat Satyam accepted.
- Body, mind part of Jagat is Satyam, Samsara Satyam, makes Δ format stronger, binary format weaker.
- Aham Satyam, Jagan Mithya = Fact.
- Methodology – Prakriya for Madhyama Adhikari – is Adhyaropa – Apavada.

Uttama	World + World experience
- Anirvachaniya Khyati	- Artha Adhyasa + Jnana Adhyasa supported by Sakshi Chaitanyam.

Adhyaropa	Apavada	Satyam
<ul style="list-style-type: none"> - Jagan Satyam - Temporarily accept Jagat as Satyam - Talk about creation 	<ul style="list-style-type: none"> - Jagan Negatable 	<ul style="list-style-type: none"> - Sakshi

- Srishti, Panchikarana Chart.
- Sthula Buta, Sukshma Butam, Sthula Bautikam, Sukshma Bautikam.
- Panchikaranam, Sharira Trayam, Pancha Kosha.
- All this is like talking about rope – snake.
- Date of birth = Hiranyagarbha.
- Jatakam, Growth....

2nd Apavada :

- Negate process of Srishti.
- Ishvara – Karanam, world = Karyam.

Vivekchoodamani :

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇaṁ

kāraṇāntaranirāsyakāraṇam |

kāryakāraṇavilakṣaṇaṁ svayaṁ

brahma tattvamasi bhāvayātmani || 260||

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

- Ultimately both Karanam (Agyanam) and Karyam (World) are Adhyasa.
- Adhyaropa = Temporary acceptance of Jagat and elaborate discussion.
- Apavada – later.

Uttama	Madhyama
- Sravanam + Mananam	- Sravanam, Mananam, Nididhyasanam

Omkara Meditation

A

U

M

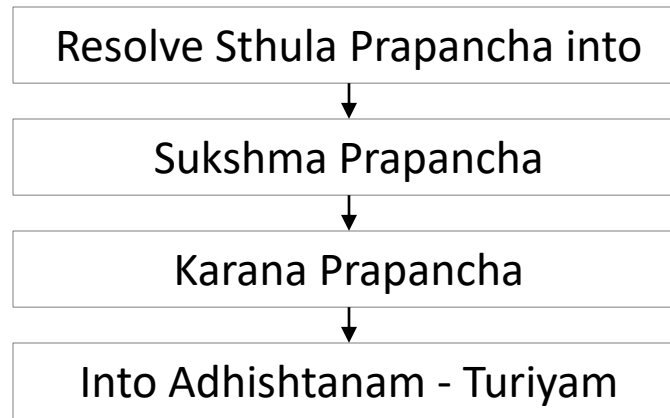
Dissolve "A" into
Sthula Prapancha

Dissolve "U" into
Sukshma Prapancha

Dissolve "M" into
Karana Prapancha

I)

II)



III) Turiyam – is ultimate reality of the Universe.

- Long meditation of snake resolution into Rope.
- World resolution into Brahman.

Snake	World	Turiyam
<ul style="list-style-type: none">- Not in 3 periods of time- After knowledge of Atma, negated- Pratibhasika Satyam	<ul style="list-style-type: none">- Not in 3 periods of time.- After knowledge of Turiyam, world negated.- Vyavaharika Satyam initially, then this also converted to Pratibhasika Satyam	<ul style="list-style-type: none">- Sakshi in 3 periods of time- Changeless- Paramartika Satyam

For Uttama both Pratibhasikam

- Guru and Veda Shabda Pramanam.
- Complimentary, Guru not Pramanam without Shastram.
- Because of our identification with body, bank balance, property we say Vyavaharika Satyam.
- **World has no Satta, existence of its own without Consciousness, is the truth, difficult to Swallow initially.**
- Jagrat world has no Satta in dream and sleep.

Topic 226 – 251 :

(आ. २२६-२५१) गुरुवेदप्रभृतीनां व्यावहारिकसत्ताप्रतिपादनम् —

- Gurus establishment of Vyavaharika Satyam.

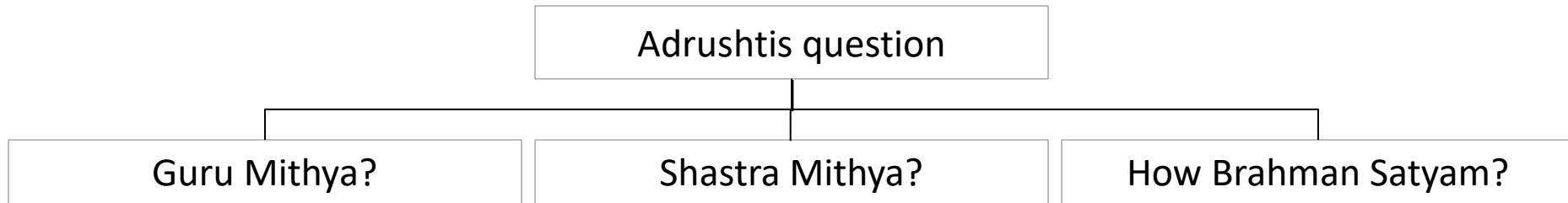
Topic 226 :

(२२६) वेदेन गुरुणा चाद्वैतज्ञानोदयासम्भव इत्यदृष्टेः प्रश्नः —
श्रीसद्गुरुमुखादुपदिष्टवेदान्तवाक्यप्रमाणादद्वैतब्रह्मात्मसाक्षात्कारो जायत इति पूर्वतरङ्गे
उक्तम्। तच्छ्रुत्वा अदृष्टिनामकद्वितीयशिष्य एवं शङ्कते — किं गुरुर्वेदान्ताश्च सत्या उतासत्याः।
आद्यपक्षे अद्वैतहानिर्द्वैतसिद्धिश्च । द्वितीये मिथ्याभूतमरीचिकोदकेन
पिपासानपगमवदसत्यभूतगुरुवेदान्तैः संसारदुःखानिवृत्तिः पुरुषार्थासिद्धिश्च । एवं
पक्षद्वयेऽप्यद्वैतज्ञानोदयासम्भव एवेति शङ्कराचार्यस्थापितमद्वैतमतमप्रामाणिकमेवेति मम
शङ्कां कृपयापनेतुमर्हसीति शिष्यः पृच्छति ।

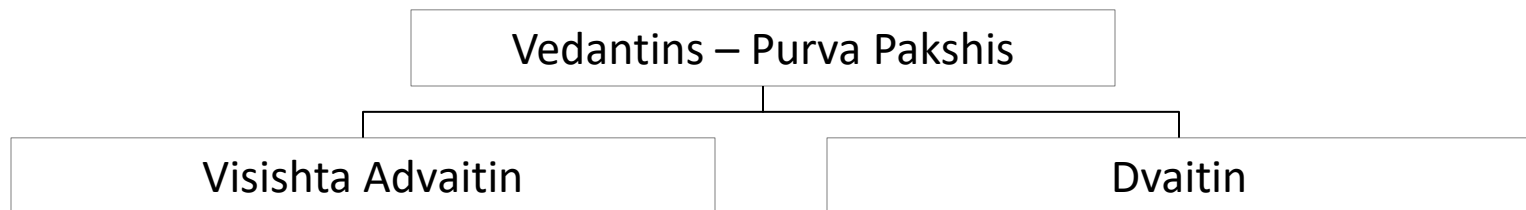
Adrushtis Doubt :

- Through Veda and Guru, Advaita Jnanam cannot rise at all.
- Why?
- Sakshat Kara – Shabda Aparoksha Jnanam.

- No mystic connotation, clearly understand I am Brahman only.
- That can arise from teaching has been told in Chapter 4.
- Adrushtis head not cluttered with too much Tarqa but has done extraneous reading, hence misconceptions from many sources.
- Adrushti – does not mean blind.
- Adrushti has uncluttered mind but has doubts.
- Here Vedantaa Satyaa – plural used because of many Upanishads.



- Mithya can't give benefit of Moksha.
- Fake \$1000 no use, can't purchase anything.
- Mirage water can't quench or clean body.
- Unreal mirage water – no use.
- With Mithya Guru, Shastra, real Samsara can't go away, Moksha can't be accomplished.



Objections :

I) No Advaitam in world, stop teaching

II) Teaching useless, does not give Moksha.

- Advaitins answers doesn't convince Purva Pakshi.

Example :

- Guru and Sishya both see elephant.
- Guru Runs, Sishya hurt, thinks elephant is Mithya.

Teaching :

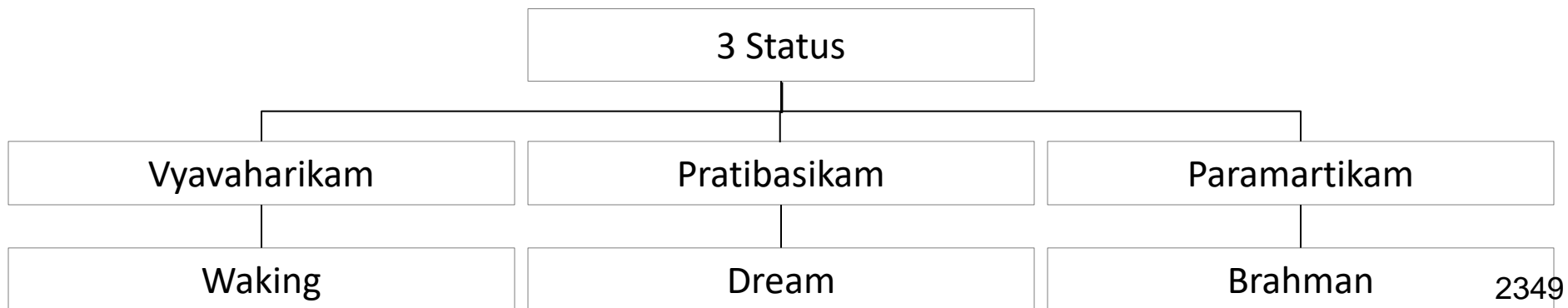
- For Mithya elephant needs Mithya running.

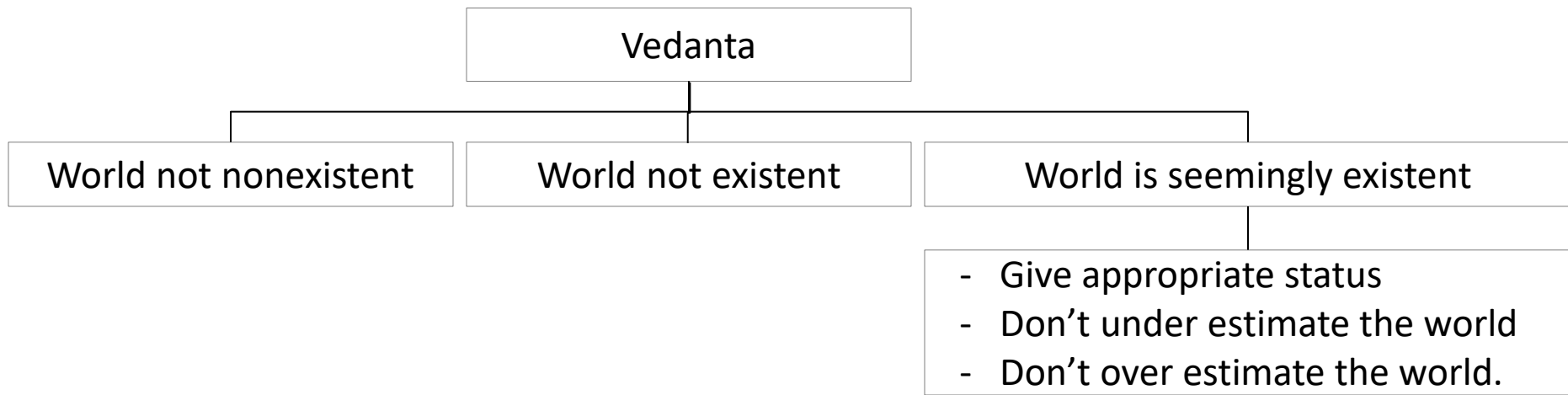
Example :

- Dream thirst goes by dream water.

Example :

- Waker thirst by waking water.
- Need complete knowledge of Vedanta, gives right status to world.





- Have Mithyatva Darshanam.
- Advaita Jnana not possible.
- **Maha Conclusion of Shankara :**
 - Advaita Darshanam of Shankara through Prasthan Traya Bhashyam and Prakarana Granthas is Apramanikam – invalid, not right.
- Adrushti does not conclude.
- If not concluded, can have dialogue with Guru.
- With Visishta Advaitin and Dvaitin, they conclude in their minds, and then come to debate.
- Come with open mind to Guru, then can learn.
- **Vyavarika Drishtya → Visishta Advaitin is Satyam, we accept**
- **Guru Enjoys Pongal in Vyavaharika and conclude Advaita knowledge.**
- Out of compassion, chooses to help Sishya.

Topic 227 – 241 : Guru's Answer :

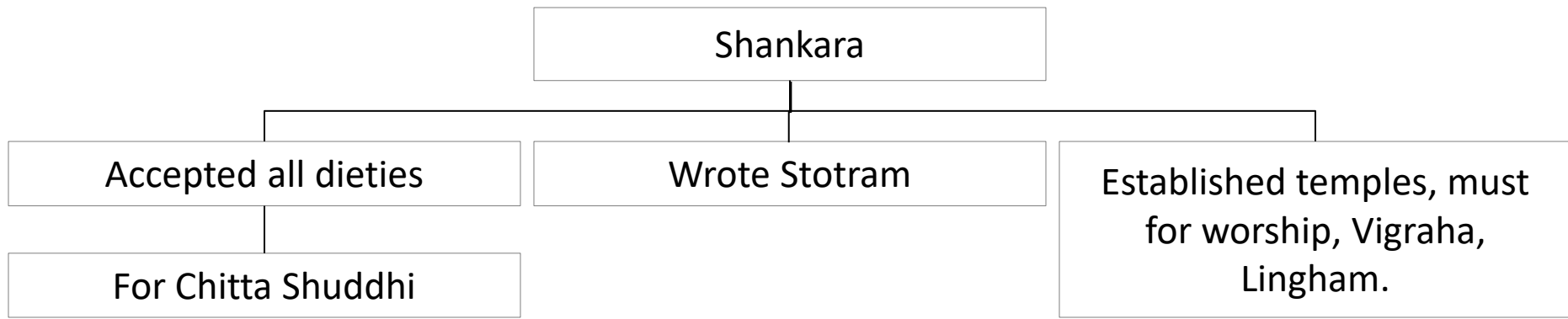
(आ. २२७-२४९) श्रीसद्गुरोरुत्तरम् —

(आ. २२७-२२९) शाङ्करमतस्याद्वैतस्य प्रामाणिकत्ववर्णनम् —

Topic 227 :

(२२७) शाङ्करमतस्य प्रामाणिकत्वे व्यासवचनम् — श्रीव्यासेन वायवीयकूर्मादिपुराणेषु शाङ्करमतमधिकृत्यैवमुच्यते —

- Darshanam established by Shankara.
- Same said in Vayu Puranam, Kurma Puranam.
- 18 Puranas, 18 – Upa-puranas each 20,000 verses.
- In all Advaita Darshanam is presented.
- In Kaliyuga, message of Veda is diverse for diverse minds.
- **Veda talks of Dvaitam at beginning but not as culmination.**
- Dasoham not start and end.
- Shankara refuted 72 philosophers, who existed during his time.
- 11 discussed in Brahma Sutra.



- No deity with form is ultimate truth of the universe.

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdham asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

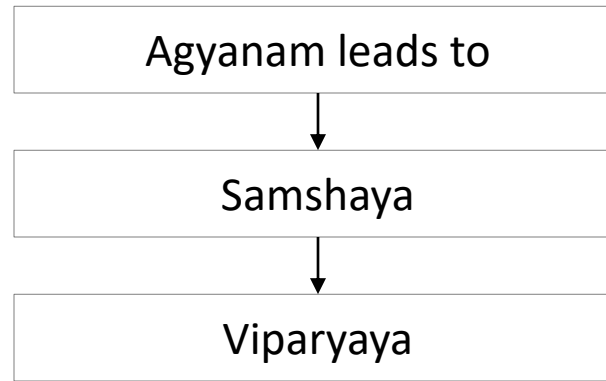
- Uses Veda Pramana, logic, Anubava to establish Advaitam.
- Shankara comes back to Dvaitam in the end.
- To come to Advaitam, need Dvaita Jnanam.
- Without Dvaita Bhakti, Advaita Jnanam is impossible.
- Without Advaita Jnanam, Dvaita Bhati is incomplete.

- After establishing Advaitam, Shankara wrote commentary on Vishnu Sahasranama to promote Dvaita Bhakti as a stepping stone to Advaitam.
- Support Δ format without hesitation.
- **By Advaita Darshanam removes Darkness called ignorance from the world.**
- Brahma Jnanam is the Suryaha to remove self ignorance.

Example : Puranas

Sunrise	Rise of self knowledge
I) Earth enclosed by natural darkness II) Don't know what is there III) Living in semi darkness, confusion, get hurt. IV) Surya lightens world, makes our journey comfortable. V) Sunlight does not produce objects, only reveals objects VI) Today : World → Satyam Brahman → Existent VII) Viparita Bavana, misconceptions go <ul style="list-style-type: none"> - If total darkness – blessed - In partial darkness mistake rope as Snake, Mala. 	I) Self surrounded by ignorance II) Don't know what is this universe – origination, resolution III) With knowledge of world, live in confusions IV) Brahma Vidya lightens the universe – Jiva – Jagat – Ishvara. V) Brahma Vidya is illuminator, only reveals what is there VI) Reveals universe as Mithya and Brahman as Satyam. <ul style="list-style-type: none"> - Everything shines in presence of Brahman. VII) Advaitam mistaken as Dvaitam <ul style="list-style-type: none"> - Brahman taken as Jiva

Shankara – Gita – Chapter 13 – Bashyam :



Agyanam	Samshaya	Viparyaya
<ul style="list-style-type: none">- I don't know Rope as Rope	<ul style="list-style-type: none">- May be Snake, Mala- Bahu Paksha	<ul style="list-style-type: none">- It is Snake- Error

Respect	Accept Right knowledge
<ul style="list-style-type: none">- Freedom- It is value	<ul style="list-style-type: none">- Not generosity in knowledge- Can't accept Visishta Advaitam, and Dvaitam- Leads to confusion

Revision (177) :

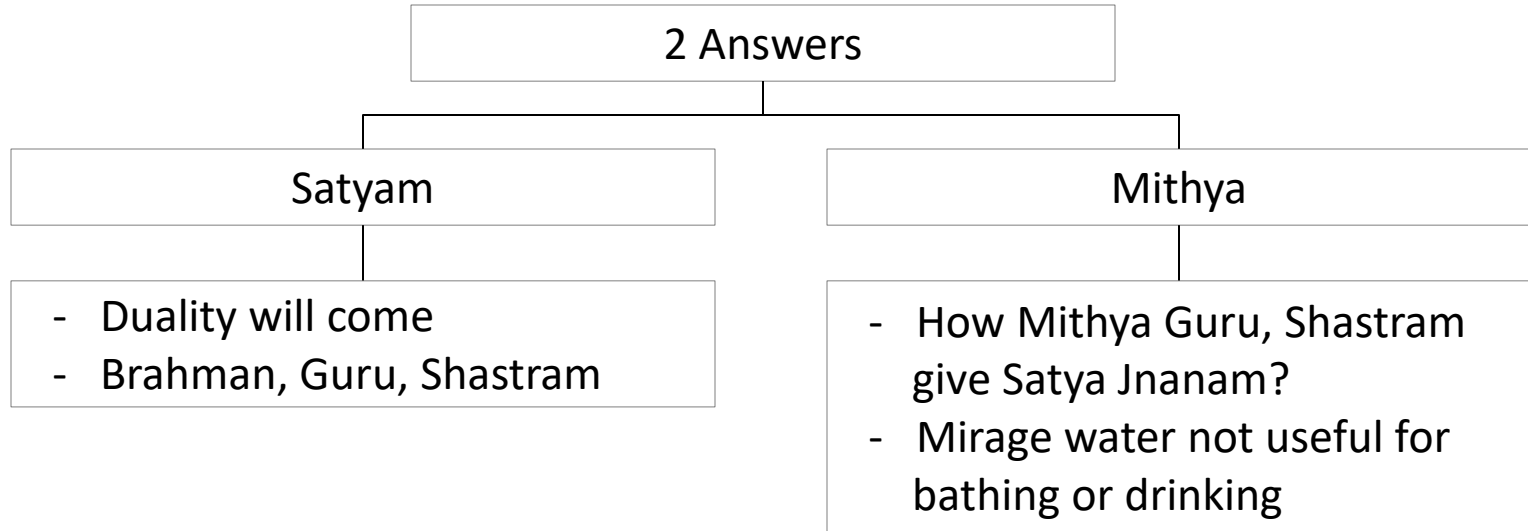
Topic 227 :

(२२७) शाङ्करमतस्य प्रामाणिकत्वे व्यासवचनम् — श्रीव्यासेन वायवीयकूर्मादिपुराणेषु
शाङ्करमतमधिकृत्यैवमुच्यते —

- 5th Chapter teaching to Adrushti – Madhyama Adhikari.

Question :

- Is Guru and Shastra Satyam or Mithya?



- Guru – Shastram Pramanikam or Apramanikam? Valid or not?

Shankara Matam :

- Shankara – quotes as Advaita Matam in scriptures as Pramanam.
- Not personal philosophy of Shankara or Vyasa in Puranas.
- Shankara proves Advaita Darshanam with Sruti, Yukti and Brahma Sutra Pramanam.

1st :

- Puranas by Vyasa.
- Many contradict and misinterpret Veda.
- Shankara removes Agyanam, ignorance regarding truth, Samshaya – doubts and Viparyaya – misconceptions.

Example	Darshtanta
<ul style="list-style-type: none">- Rising Sun- Bright- No scope for ignorance, doubt, misconceptions	<ul style="list-style-type: none">- With Shankaras teaching, no scope for Agyanam, Samshaya Viparyaya.- Shankara = Incarnation of Shiva.

Gita :

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām |
dharmaśamsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

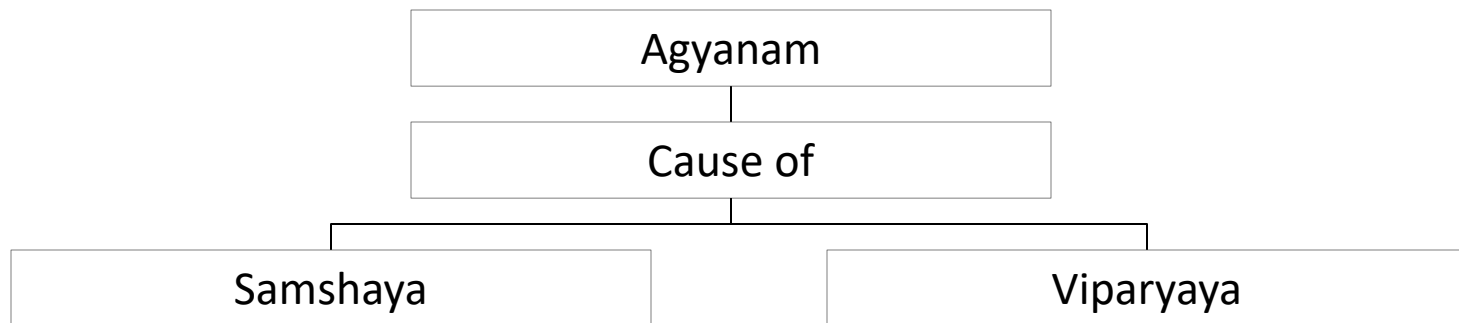
- Lord blessed world to destroy wicked people.
- Shankara destroys Agyanam through his Bashyams and Prakarana Granthas.

Establishes :

- Brahma Satyam, Jagan Mithya.
- Mithya Jagat useful for gaining Satya Jnanam.

Agyanam	Samshaya	Viparyaya
<ul style="list-style-type: none">- Don't know Atma, Rope- I don't know Brahman	<ul style="list-style-type: none">- Snake, Mala, Pipe, water streak- I am Body / Mind / Intellect	<ul style="list-style-type: none">- Knowledge one- Error one- Person has no doubt only Snake exists not rope.- Only world exists no Brahman.

Jnanam	Viparyaya	Samshaya
Ekakoti	Eka Koti	Anekakoti



- **Jnanam destroys Agyanam doubtlessly.**
- **Having removed Agyanam, Samshaya, Viparyaya, Shankara establishes Advaita as one Paramartika Satyam.**
- Vyavaharika Satyam accepted.
- **Very comfortable in pluralistic Vyavaharika Satyam (Jagat).**
- **Accept many Pratibhasika Satyam (Jivas).**
- **Only one Paramartika Satyam.**
- **Class is about Paramartika Satyam which is Advaitam.**

Advaitam

Not due to absence of Dvaitam

But in spite of Dvaitam

Vyavaharika Satyam

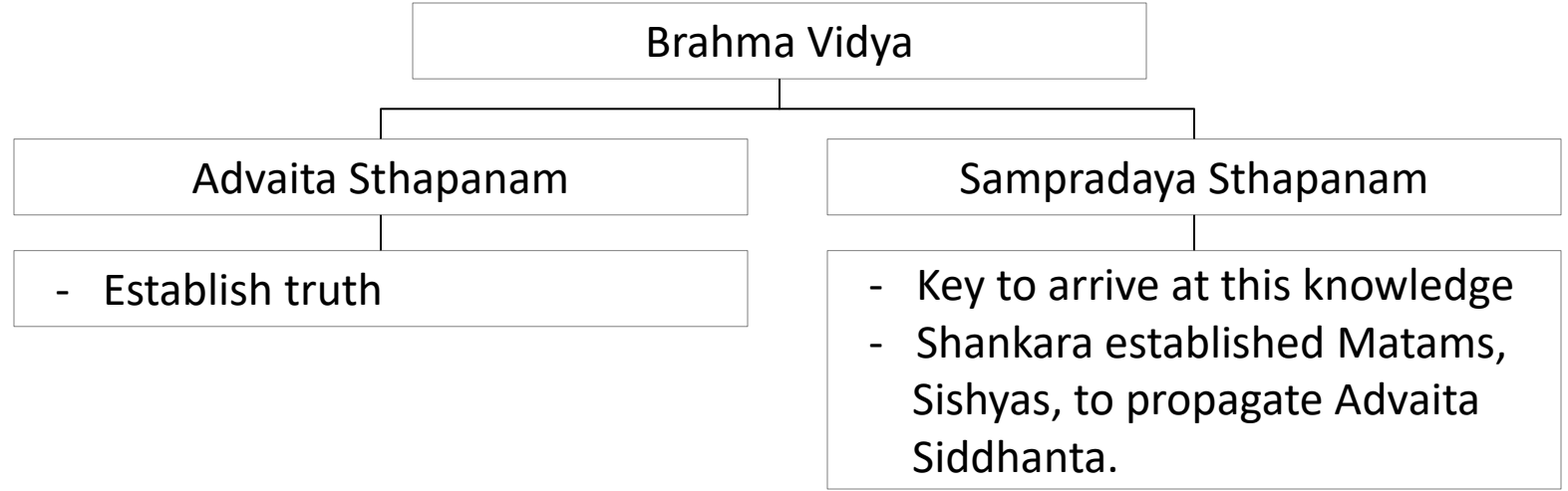
Pratibhasika Satyam

Waking

Dream

Therefore Adjective :

- Paramartika Advaitam.

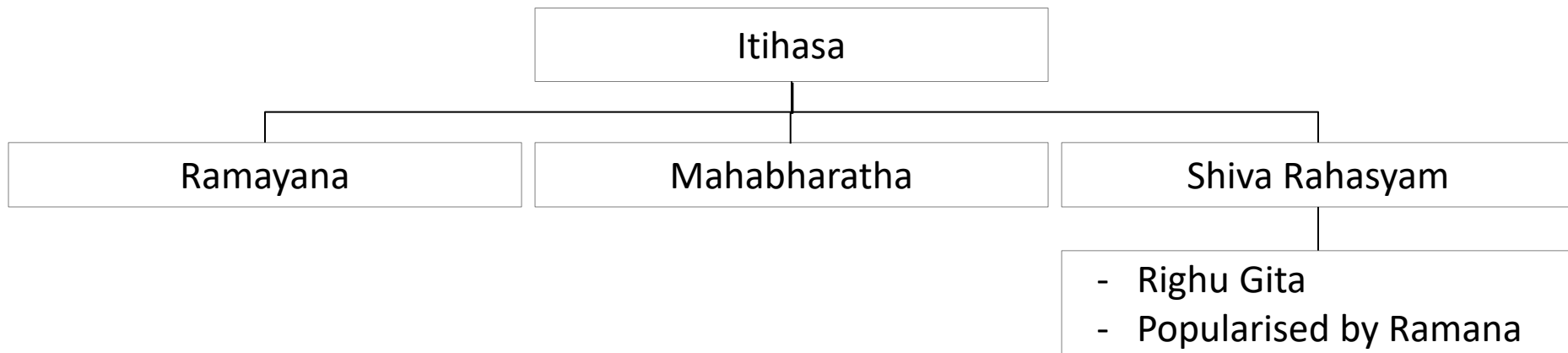


- Avani Sthalam – Surface of Earth – for human beings
- Worms – Live under ground.
- Birds – above
- Whoever interprets Veda in any other way is a confused person.

कलौ युगे तु वेदार्थो वर्ण्यते ह्यन्यथान्यथा ।
शङ्कराचार्यरूपेण शिवः साक्षात्तदा किल ॥
अवतीर्यान्यथाभूतं जैनबौद्धादिकं मतम् ।
निर्मूलयिष्यत्यखिलं वेदवाक्यैः सयुक्तिभिः ॥

उद्धृत्य मूर्तिं (लिङ्गं) गङ्गायाः स्थापयिष्यति वै प्रभोः ।
सूर्यालोकेन जगतो ह्यन्धकारविनाशने ॥
यथावस्थितभानं तु पदार्थानां यथा भवेत् ।
नाशश्च विपरीताख्यभावनाया यथा भवेत् ॥
सर्वसंशयनाशश्च भगवत्पूज्यपादभृत् ।
शङ्करोऽपि तथैवेह लोकानुग्रहकाङ्क्षया ॥
वेदार्थविषयाज्ञानं भ्रान्तिसंशयकारणम् ।
निश्शेषं नाशयित्वासौ साधयित्वाद्वयं परम् ॥
अद्वयब्रह्मविद्यां च स्थापयेदवनीतले ।
अन्यथा वर्णयेद्यस्तु वेदार्थं स तु मूढधीः ॥ इति ।

महेतिहासे शिवरहस्ये नवमांशे च शाङ्करमतस्यौपनिषदत्वमुच्यते —
शिवे मदंशसम्भूतः शङ्करः शङ्करोत्तमः ।
चतुर्भिः सह शिष्यैश्च कलाववतरिष्यति ॥
तस्मै चोपनिषद्विद्या मया दत्ता महेश्वरि ।
भूमौ पाषण्डपण्डानां खण्डनं स करिष्यति ॥ इत्यादिना ।



Righu Gita :

- Like 2nd chapter – Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Everything Mithya, other than Paramatma, nothing is there.
- Righu – Nidhaga Samvada.
- Shiva Rahasyam.
- Shankara teaching is essence of Upanishad.

- Glorification of Lord Shiva as truth, reality.
- Other deities subservient.
- Eh Shive – Sambodhaka – for Parvati.
- Shiva – says – Shankara is Avatara of myself.
- Vishnu – Krishna is Avatara of myself in Gita.

Definition of Shankara :

- Sham Karoti, Uttama Mangala Kara.
- Does Mangalam to whole universe.

4 great primary disciples of Shankara :

- Padma Padacharya
- Sureshvaracharya (Naishkarmya Siddhi)
- Totakacharya (Sruti Sara Sammudharanam)
- Hasta Malakyacharya.
- Shankara will take Avatara in Kaliyuga and extract message of Upanishad.

Lord Shiva – Says :

- I gave Upanishad Vidya to Shankara to propagate teaching.

Gita :

स एवायं मया तेऽद्य
योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति
रहस्यं ह्येतदुत्तमम् ॥ ४-३ ॥

sa ēvāyaṃ mayā tē'dya
yōgaḥ prōktaḥ purātaṇaḥ |
bhaktō'si mē sakhā cēti
rahasyaṃ hyētaḍ uttamam ||4-3||

That same ancient yoga has been today taught to you by Me, for you are My devotee and my friend. This is a supreme secret. [Chapter 4 – Verse 3]

- Future events mentioned in Itihasa.
- Vyasa will take Avatara and destroy other Matams through Brahma Sutra.
- Nastika Darshanams, non-vedic Pramanam.
- Jaina, Baudha Matam, based on Tarqa.
- Group of heretic philosophies, negated by Vyasa.
- Knowledge valid through Shankara Bashyam.

इतिहासपुराणानां च वेदार्थोपबृंहण एव उपयोग इत्यभियुक्तवचनमपि —

- Smriti Granthas – Bashyams Pashandakaya – Pramana Khandanam.
- Itihasa and Puranas negate non vedic Matams and elaborate on vedic teaching.

- Itihasa and Purana as valid as Veda, do not contradict Veda.
- Upabrimmanam – expand and expound Veda Artha.

विभेत्यल्पश्रुताद्वेदो मामयं प्रतरिष्यति ।
इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ॥ इति ।

- Bhagavan Veda personified.
- Lord created world with Veda.

Svetasvatara Upanishad :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।
tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

niskalam niskriyam santam niravadyam niranjanam ।
amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 - Verse 18, 19]

- Bhagawan creates Brahmaji and sends Veda to him.

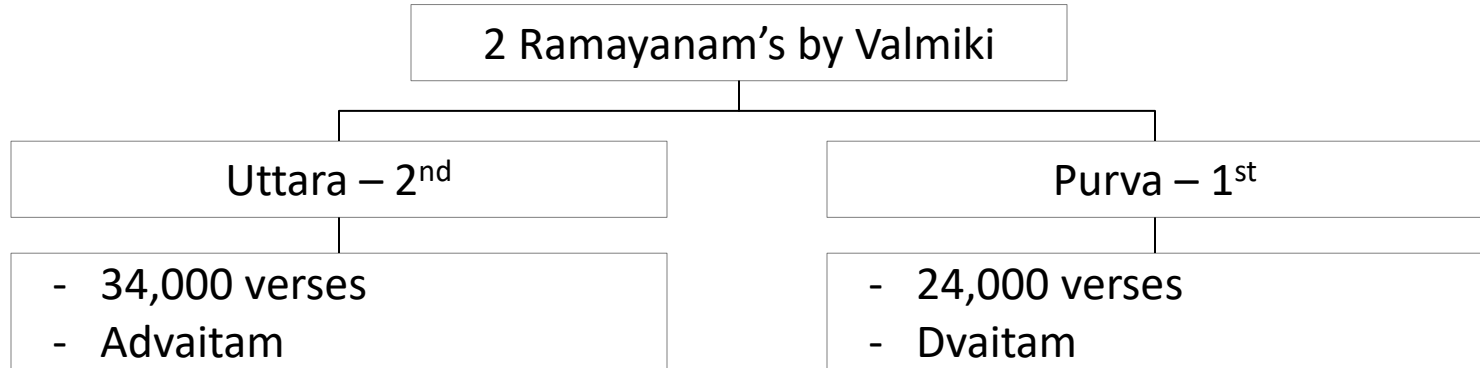
- Veda not part of human intellect but part of creation.
- Alpa Srutam – studied 3 books for Phd.
- Prataranam = Misinterpretation + propagation.
- Study of few books, translations not enough.
- Commentator should have studied Itihasa, Purana, Sruti, Smriti.
- Erudition required for commentary.
- Therefore Advaitam valid because it is taught in Itihasa and puranas.

Topic 228 :

(२२८) अद्वैतमेव प्रमाणिकमिति वाल्मीकेरप्यभिप्रायः —

श्रीवाल्मीकिरादिकविराडखिलार्थदर्शी महर्षिरुत्तररामायणे वासिष्ठाख्यग्रन्थे
सर्वोपनिषत्सूत्रभूतमाण्डूक्यार्थाविष्करणप्रधाने श्रीरामवसिष्ठसंवादरूपेणाभिव्यक्तवार्तिकात्मके
उपक्रमादिषड्विधतात्पर्यलिङ्गैर्दृष्टान्तसहस्रैरितिहासशतैश्चाद्वैतमेव प्रमाणमिति निरूपयति ।
तत्राप्यद्वैतमतसारभूतदृष्टिसृष्टिवादैकजीववादैक सत्तावादान् एव पुनः पुनरत्यादरेणानेकेतिहासैः
सम्यक् प्रतिपादयति च।

- Pramana Grantha mentioned here is yoga Vasishta.



- Valmiki = Adikavi, Beautiful description of trees, rivers, nature.
- Seer = Sarvajnaha = Valmiki

- **Mandukya = Drishti Srishti Vada, Ajati Vada Pradhanam.**
- **Instead of Brahma Satyam, say Aham Satyam**
- **No creation.**

- **Dialogue between Rama and Vasishta Vartikam :**

Commentary in verse form.

- With lingam – clues, extract essence.
- 1000's of stories.
- Sw. Boomananda Tirtha – took selected verses.
- Yoga Vasishta, best Pramanam for Advaitam.

- **Drushti Srishti Vada :**

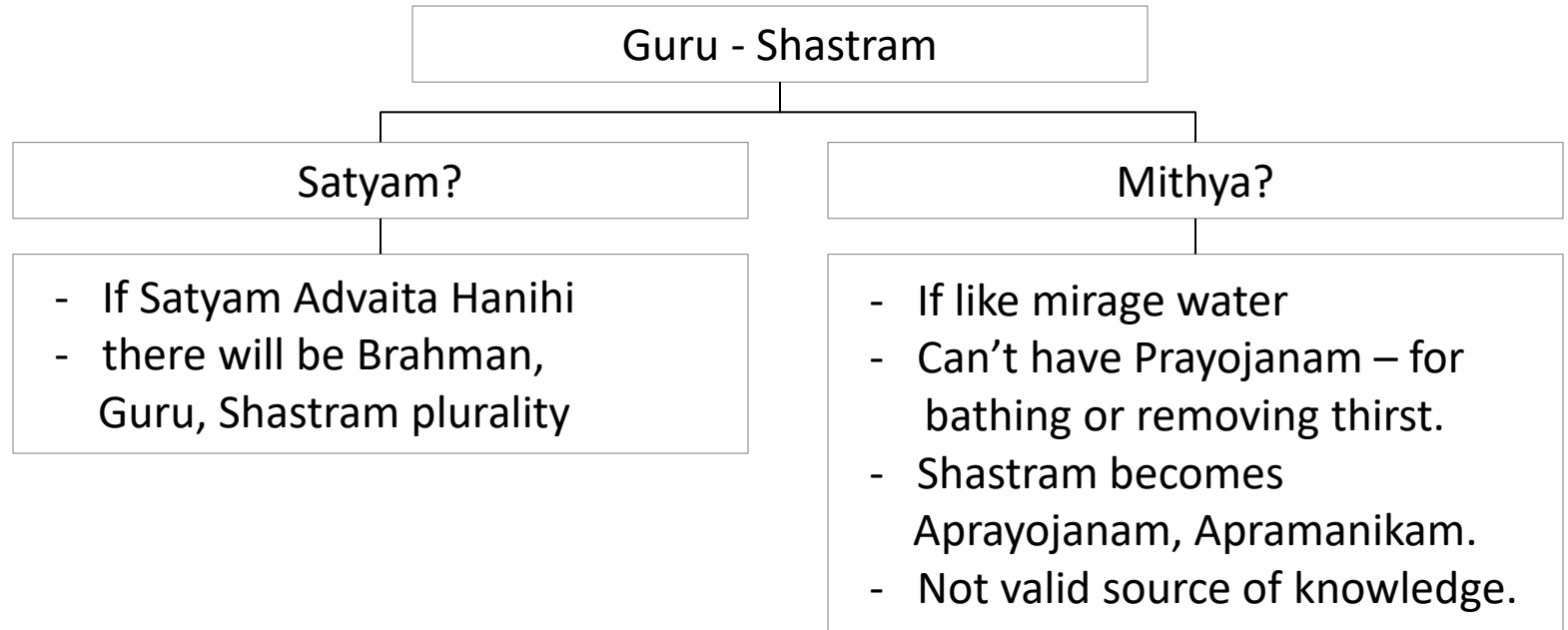
- Treating Jagart and Svapna as another Pratibhasika Satyam.
- Only Eka Jiva, many Jivas are a projection.
- Eka Satta, Jiva Vada.
- No Pratibhasika, Vyavaharika Satta.

- Chapter 6 – Concentrates on Mandukya Karika and yoga Vasishta.
- **Itihasa and Puranas reveal Shankara Advaitam only.**

Revision (178) :

इत्थं व्यासवाल्मीक्याद्यभिप्रायेणोपनिषद्भूगवद्गीताब्रह्मसूत्रात्मकप्रस्थानत्रयस्य
श्रीमच्छङ्करभगवत्पादप्रणीतभाष्यमेव यथार्थव्याख्यानमिति सिद्ध्यति । इत्थं
सर्वज्ञव्यासवाल्मीक्यादिवचनविरोधाद्धेदवादोऽप्रामाणिकः । भेदवादो युक्ति विरुद्ध इति च
श्रीहर्षमिश्रैः खण्डनग्रन्थे निरूपितम् । भेदधक्कारादिग्रन्थेष्वपि भेदवादस्यायुक्तत्वं प्रदर्शितम्।

- 5th Chapter – teaching for Madhyama Adhikari, Adrushti.



- Advaita Shastra Apramanika Dosha – is objection by Adrushti.

Guru :

- Advaitam Pramanikam.
- How Mithya Shastram produces knowledge explained later.
- Here Pramanam proof given.

Proof – to establish Advaita
Shastram

Smriti

Yukti

Sruti

Valmiki :

- Yoga Vasishta Ramayana
- Vyasa – Brahma Sutra

- Consolidates Smriti in this topic.

Prasthanam – means course

Trayam - 3

3 courses for conviction of Advaita

Gita

Upanishads

Brahma Sutra

- Smriti
- Undergraduate

- Sruti
- Graduate

- Nyaya
- Postgraduate

3 Acharyas studied Prasthan
Trayam and arrive at 3 conclusions

Shankara

Madhavacharya

Ramanujam

Nirvishesha Advaitam

Dvaitam

Visishta Advaitam

- 3 streams of commentaries available.
- Vyasa and Valmiki endorse Advaitam.

Corollary :

- Bheda, Dvaitam Vedas are opposed to Shankaras, Valmikis, Vyasa teaching.
- Dvaitam not supported, Apramanikam.
- Shankara, Vyasa, Valmiki are Avatara Butas.
- Respect their words by Smriti for Advaita Validity.
- Yukti Pramanam is there, logical texts, use Tarqa as basis.
- Vichara Sagara for Junior students who have not studied 3 Branches of science.

3 Branches

Pada Shastram

- Vyakarna Shastram
- Paniniyam

Vakhya Shastram

- Purva Mimamsa
- Jaimini Sutram

Tarqa Shastram

- In all these, Jargons used for establishing Advaitam.
- Vichara Sagara for those who have thinking capacity, without Jargon of 3 Shastras to establish Advaitam.
- Bheda Vada plurality, duality is illogical, Yukti Virodha, can't be logically established.

Argument :

I) Dvaitam established through Pratyaksha Pramanam.

- Open eyes – see students sitting.
- Dvaitam is Pratyaksha siddham.

In Advanced Vedanta it says :

- Pratyaksham cant prove difference.
- Each sense organ designed to perceive Shabda, Sparsha, Rupa, Rasa, Gandha only
- Bheda, difference – what category?

- Is it Sparsha, Shabda, Rupa, Rasa, Gandha
- Bheda not one of 5 categories.

Eyes	Ears	Skin	Nose	Tongue
Colour	Sound	Touch	Smell	Taste

- Difference



What perceives?

- **Pratyaksha can't prove difference – Bheda in creation.**

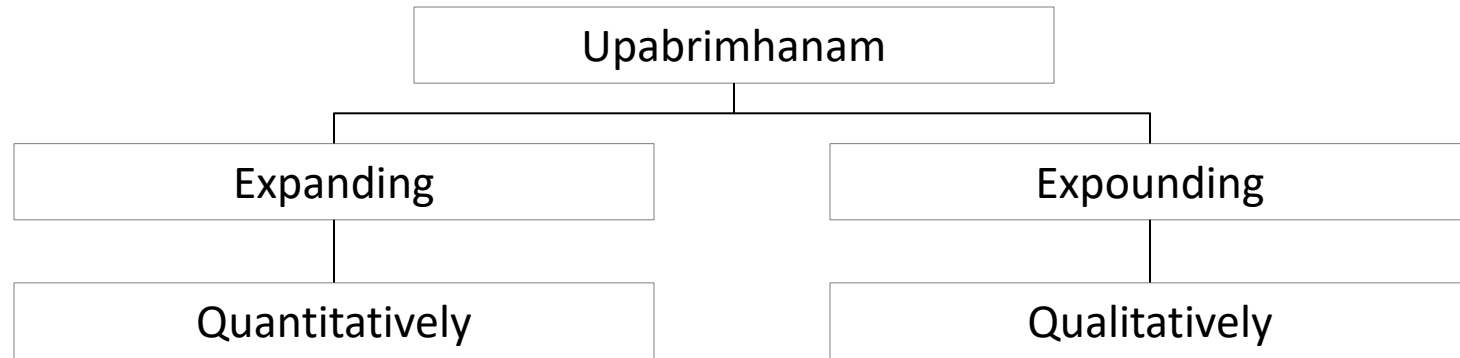
II) Bheda is inferred :

- Inference can't work in a field where Pratyaksha does not work.
- Why?
- Inference based on Pratyaksha.
- Can't infer fire without experience.
- Pratyaksha does not prove Bheda.
- How can you use Anumana?
- Advanced Granthas refute Anumana by quoting logical fallacies in reasoning.
- Sense organs don't give Bheda, is Advaita Siddhi.

- “Khandana Khanda Sadhyam” toughest grantha – text on logical text by Sri Harsha Mishra.
- To establish Dvaitam is logical.
- “Bheda Tis Karaha”
 - Poo Pooing
 - Mockin
- By Nrisim Bashrami.
- Establish illogicality of Dvaitam.
- **Abheda established in these texts.**
- Mimamsa, Vyakaranam is there in Advanced texts.
- “On Perception” – Text book by Phd student of Trichy / Tanjore university, available in Kanchi research centre in English.
- Perception does not prove duality.

इत्थमनादिसिद्धश्रुतितात्पर्यविषयीभूतत्वात्स्मृतिपुराणेतिहासैरुपबृंहितत्वात्तन्नायणादिसद्गुरु
सम्प्रदायगतत्वाच्च शाङ्करमद्वैतमतमेव साधु । सर्वैः श्रेयोऽर्थिभिरादरणीयञ्च ।

- Based on Sruti, Yukti Pramanam, Shankara promoted Advaita Matam.
- Not initiated by Shankara.
- Gauda Pada also taught Advaitam but did not write Bashyam on Prasthan Trayam.
- Vyasa – compiled Vedas, no commentary.
- Shankara – Prime link of Advaitam central teaching of Anadi Veda.
- Reinforced by secondary scriptures Smruti, Purana, Itihasa.



- Coming down from beginning of time : From Sakshat Narayana... Narayanam Vasishtam, Padma Buvam...
- Asmin Guru Manas tosmi..
- Everyone should resort to Advaitam for Moksha,
- Sreyaha = Moksha.

Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतः

तौ सम्परीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते

प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah

tau samparitya vivinakti dhirah,

Sreyo hi dhira'bhi preyaso vrnite

preyo mando yoga-ksemad vrnite ॥ 2 ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping).

- Dvaitam not mocked at.

Dasoham :

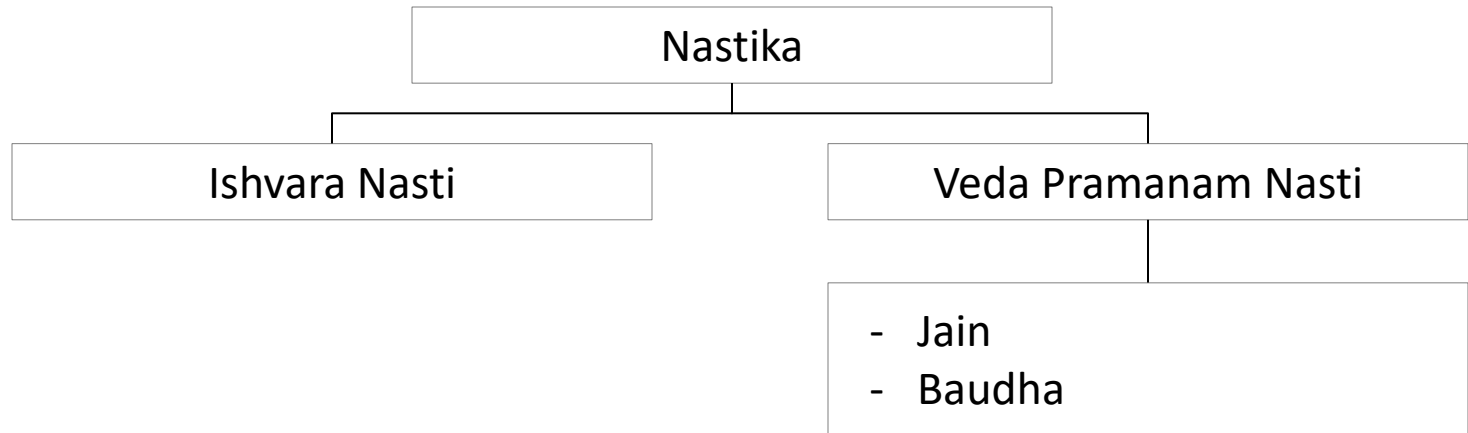
- Not rejected but is basis on which soham is built.

Without Dasoham	Without Soham
Soham Bavana impossible	Dasoham Bavana incomplete

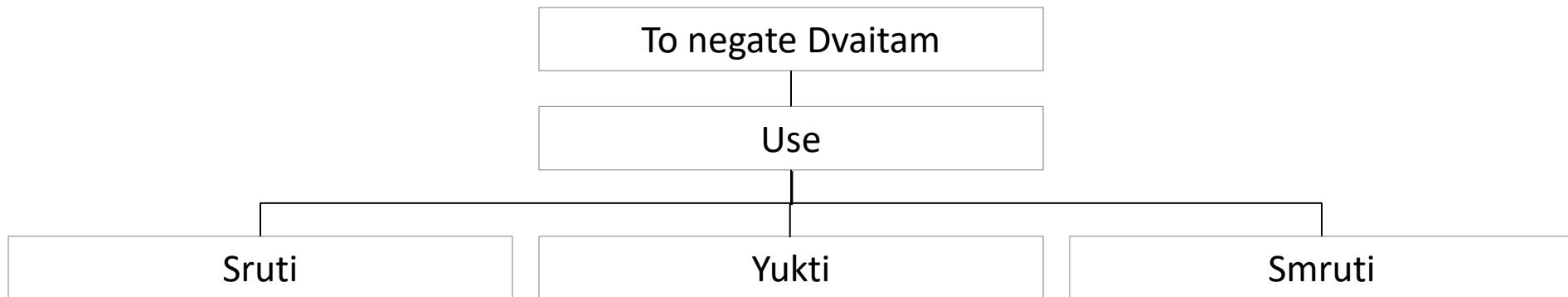
- Visishta Advaitam and Dvaitam is stepping stone.
- Never dismiss or get angry, accept all.

(२२९) भेदवादतिरस्कारः — जैनादिमतवद्वेदबाह्यतया प्राचीनमहर्षिवचनविरोधाच्च भेदवादो न प्रमाणम् । अास्तिकविषये भेदवादखण्डनयुक्तीनां प्रदर्शनं नापेक्षितमिति कृत्वा, स भेदवादः श्रुतिवचनविरुद्ध इत्येव प्रदर्श्यते — कठोपनिषदि भेदवासना भयहेतुः, सर्वदुःखनिदानम्, ततः सा वासना दूरीकर्तव्येति मृत्युना नचिकेताः उपदिष्टः । तस्माद्धेदवासना सर्वात्मना मनसो निर्मूलमुन्मथनीया । सततमद्वैतनिष्ठाभ्यसनीया श्रेयोऽर्थिना । तथा हि श्रुतयः — “मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति” (क. २.१.१, बृ. ४.४.१९) “द्वितीयाद्वै भयं भवति” (बृ. १.४.२) “अन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानाम्” (बृ. १.४.१०), “उद-रमन्तरं कुरुते अथ तस्य भयं भवति” (तै. ब्र. ७) इति । तासां चायमर्थः — यद्वह परमात्मनि प्रत्यगभिन्ने त्रिविधपरिच्छेदत्रिविधभेदशून्ये नानेव (इव-शब्दादविद्यमानमेव भेदम्) पश्यति स मृत्वा मृत्वा पुनः पुनर्जायते । द्वैताभिनिविष्टस्य सदा भयमेव । चिन्मात्रस्वस्वरूपात्पृथक् ज्ञेयत्वेन ध्येयत्वेन वा वस्त्वन्तरमस्तीति मन्वानः पशुप्रायः । अणुमात्रमपि भेदं पश्यतो महद्भयं भवति । दुःखनिदानभूतो भेदवादः श्रेयोऽर्थिना सर्वथा विस्मर्तव्यः । द्वैतवचनं यावदनुस्मर्यते तावदद्वैतसाक्षात्कारो नोदियात् इत्यदृष्टिनामकं शिष्यं गुरुरुपदिदेश ।

- Sruti and Yukti says Bheda is Apramanam.
- General introduction to Sruti.



- **Simple Argument to negate them :**
 - Veda Vakhyatvat...
 - Veda Balyam
- After Tarqa study, can defeat Jain.
- They are against ancient literature of ancient rishis Vyasa, Valmiki.



- For Nastika Philosopher, use only Yukti not sruti.

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- Require intelligence not tarka.
- Read book “On perception” not just keep it for Saraswati Puja.
- For addressing Astika – don’t need tarqa.
- Analyse Veda itself.
- Use commonsense logic.
- **I can show Veda itself does not accept Dvaitam..**

Brahma Sutra :

- Tarkasya Apeksha.
- Sankhya and Yoga Darshanam has utility but not reality.
- Tarqa useful when you argue with people who don’t accept Veda Pramanam.

Gita :

श्रद्धावाँल्लभते ज्ञानं
तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम्
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṁ labhate jñānam
tatparaḥ saṁyatēndriyaḥ ।
jñānam labdhvā parāṁ śāntim
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

- Show Sruti opposed to knowledge for others.
- Mandukya Advaita Prakaranam Chapter 3 – Vedic analysis of how to refute Dvaitam.
- Revise.

Katho Upanishad :

- Bheda Vasana, Baya Hetuhu.

Sruti :

Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;

Kascid dhirah pratyag atmanam aiksāt avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannṛṣirvāmadevaḥ pratipede,
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
aham brahmāsmīti, sa idaṃ sarvaṃ bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
atha yo'nyāṃ devatāmupāste, anyo'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu?
tasmādeṣāṃ tanna priyam yadetanmanuṣyāvidyuh || 10 || 2380

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं

प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmye'nirukte'nilayane'bhayaṃ

pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati

yadā hyevaiṣa etasminnudaramantaraṃ kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

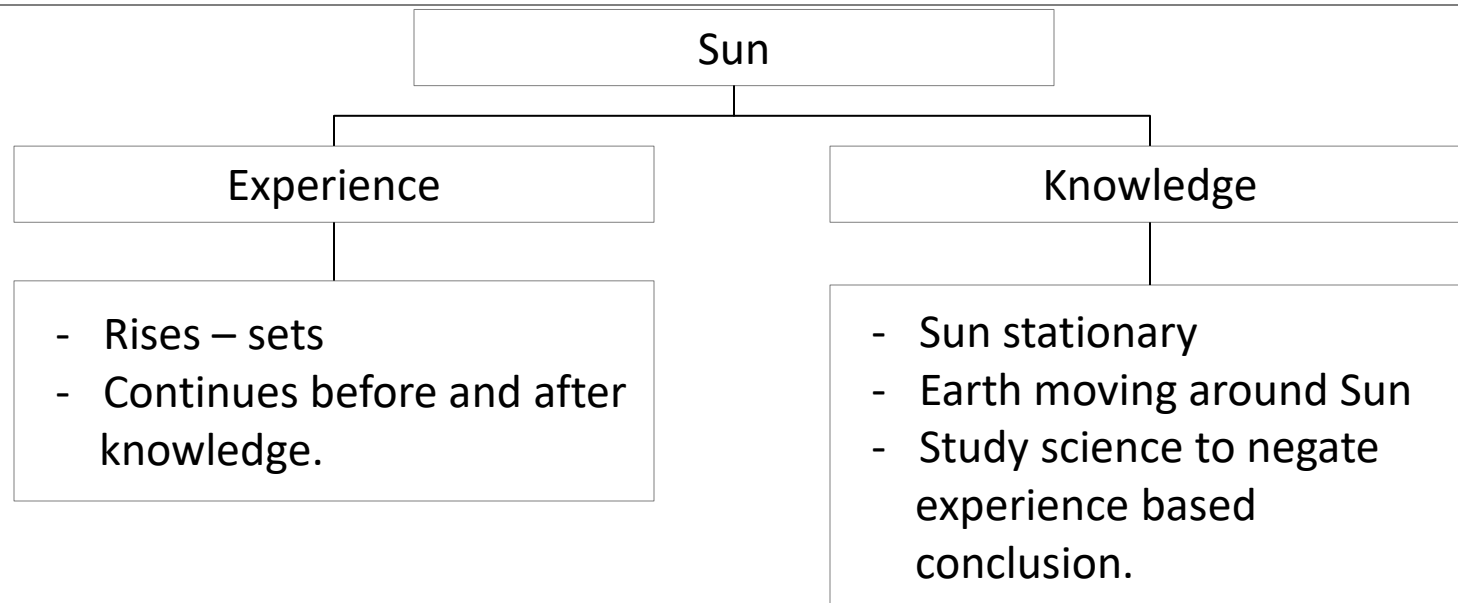
When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- **All talk of Bheda Vasana not Bheda Darshanam.**
- **Understanding, concluding duality as reality is refuted.**

Upanishad :

- Does not say Dvaitam should not be perceived.
- Sense organs are designed to see plurality alone.
- Perception can't be removed by anyone.

- **What is experienced based conclusion?**
- **We are challenging.**



- **Valid knowledge can't be challenged by opposite experience.**
- **Very important message of Advaitam.**

- Sun does not go round the earth, can never be challenged by opposite experience.
- Sun seems to be going around the earth.

• **Similarly :**

- **Advaitam alone real, Dvaitam not there, is valid knowledge.**
- **It can't be challenged by opposite experience of Dvaita Anubhava.**

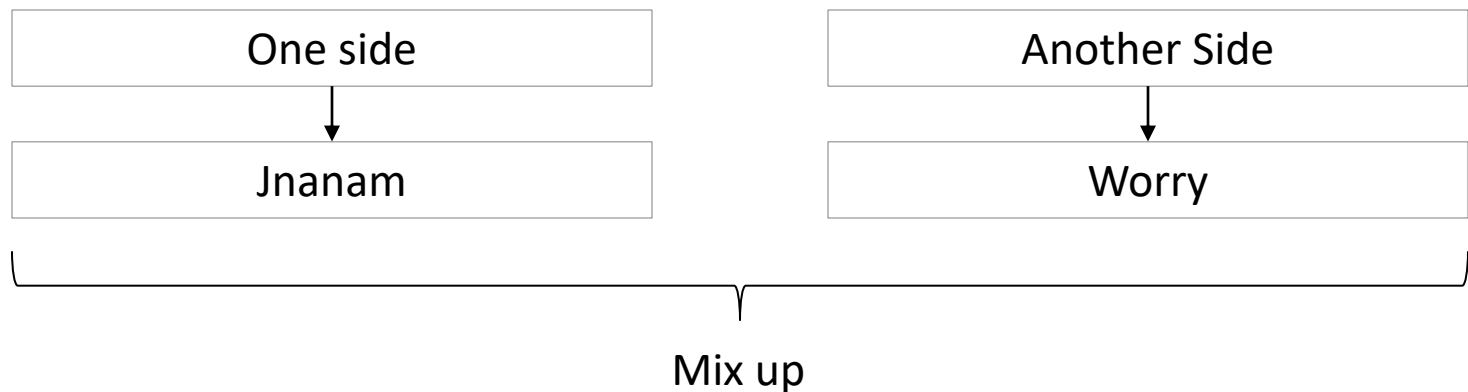
- Advaita Jnanam is not in absence of Dvaita Anubhava but inspite of Dvaita Anubhava.

• **Dvaitam is only experience, not reality, must go to sub-conscious mind.**

- Dvaitam Mithya, should go to sub-conscious Mind.

• **Unless Dvaitam is removed from sub-conscious mind, we will not get benefit in Vyavahara.**

- Dvaita Vasana is Baya Hetuhu, will give anxiety, tention, fear, worry.



- **Vasana resides in sub-conscious mind, Sravanam handles only conscious mind.**
- **Only way to handle sub-conscious mind is Nididhyasanam**

- Bheda Vasana alongwith its root Agyanam must be destroyed (Unmathaniya).
- Always PORT Reduction compulsory for Nididhyasanam.

Mandukya Upanishad - Advaita Prakaranam :

मनसो निग्रहायत्तमभयं सर्वयोगिना(णा)म् ।

दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ४० ॥

manaso nigrahāyattamabhayaṃ sarvayoginā(ṇā)m |

duḥkhakṣayaḥ prabodhaścāpyakṣayā śāntireva ca || 40 ||

Yogi-s who do not follow the path of knowledge as declared in this Karika depend upon the control of their mind for fearlessness and destruction of misery, and also the knowledge of the Self and eternal peace. [3 - K - 40]

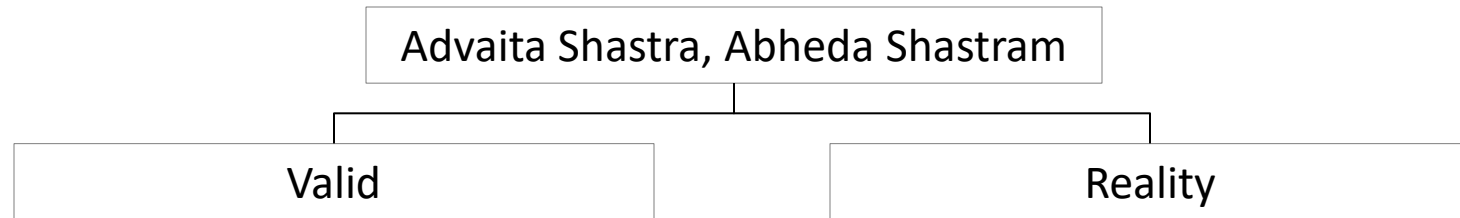
- For Nididhyasanam, use Ashtanga Yoga.
- To revamp thought pattern.
- Mind management = Mano Nigraha.

Revision (179) :

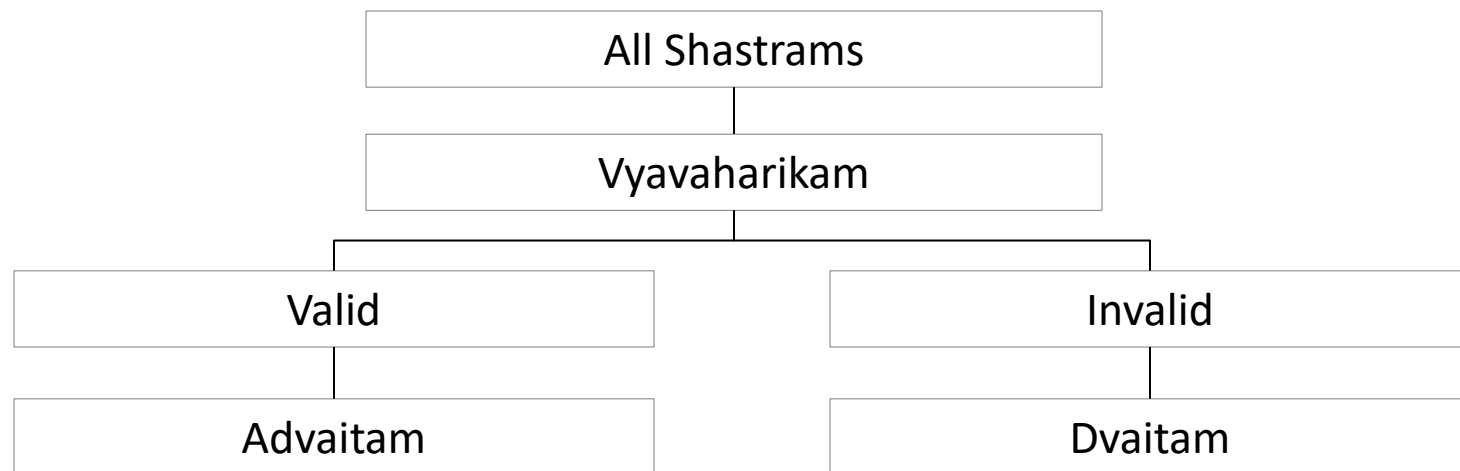
Topic 229 :

अणुमात्रमपि भेदं पश्यतो महद्भयं भवति । दुःखनिदानभूतो भेदवादः श्रेयोऽर्थिना सर्वथा विस्मर्तव्यः । द्वैतवचनं यावदनुस्मर्यते तावदद्वैतसाक्षात्कारो नोदियात् इत्यदृष्टिनामकं शिष्यं गुरुरुपदिदेश ।

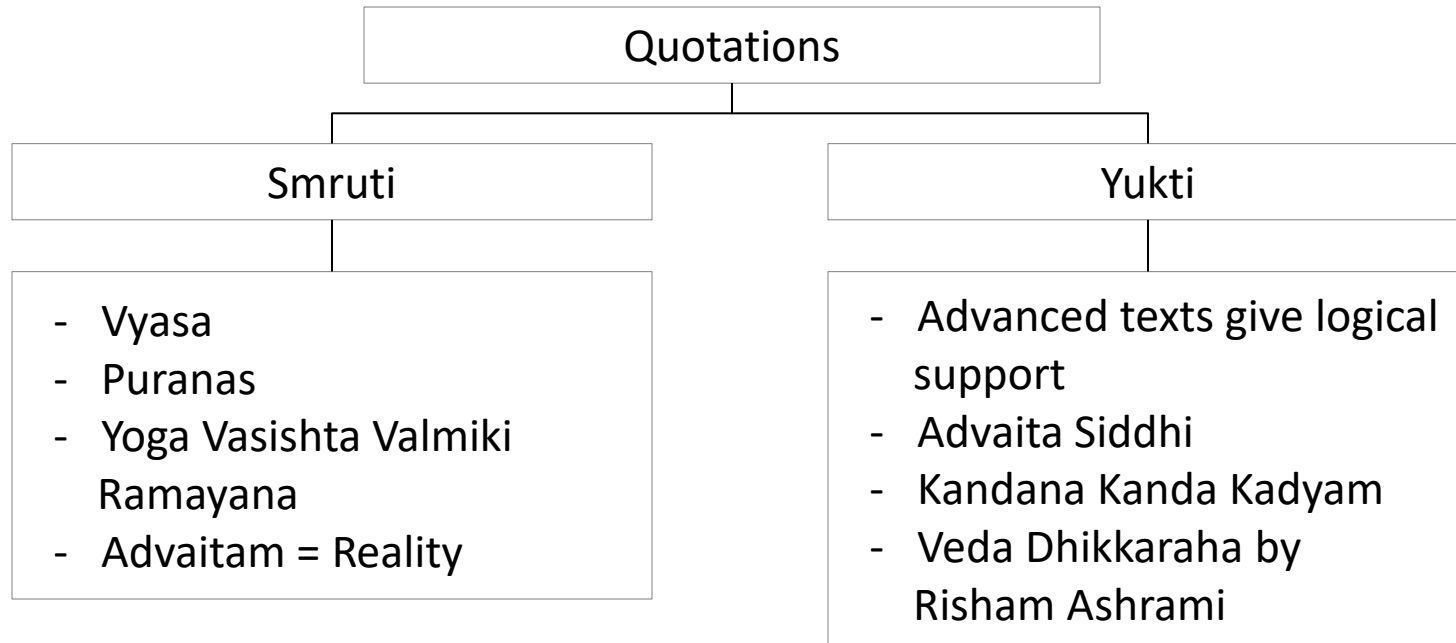
- Chapter 4 – Independent teaching to Tattwa Drushti.
- Chapter 5 – Designed for Adrushti – Medium student.

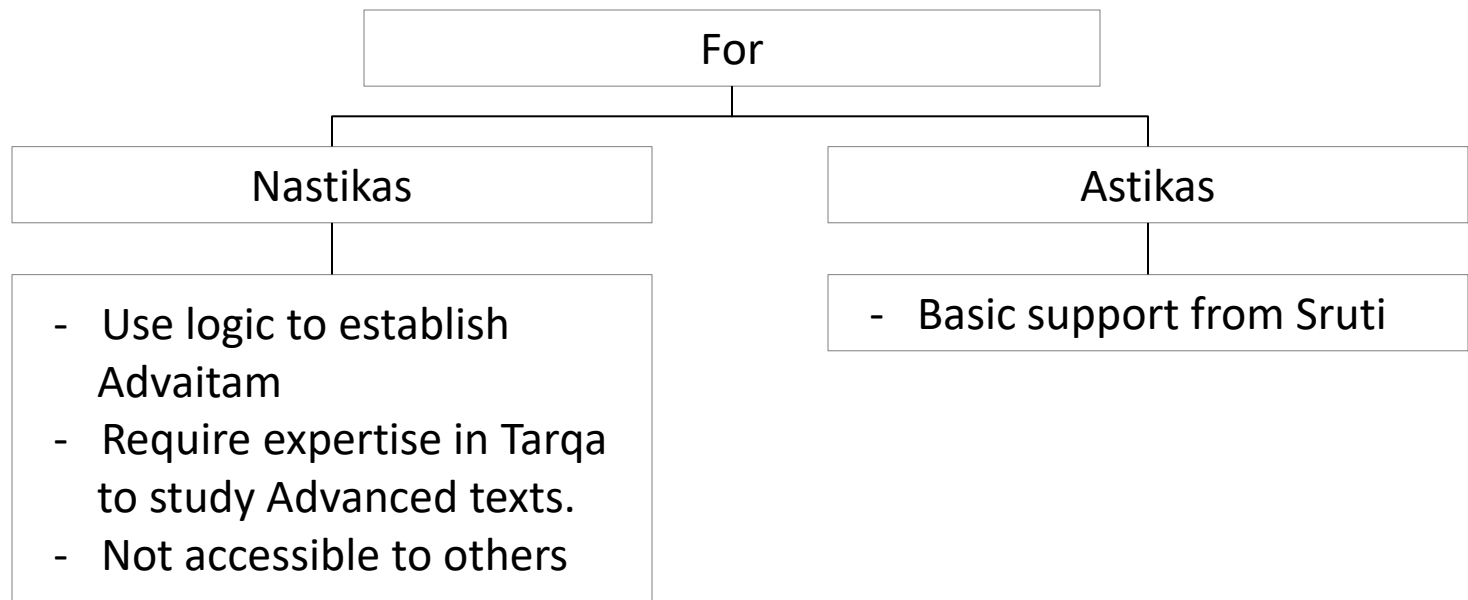


- Everything other than Brahman not absolutely real, including Shastra.
- Everything other than Brahman – not absolute.
- Shastra, Ishvara, Guru, Sishya is Mithya, Vyavaharika Satyam only.
- This is true for Dvaita and Advaita Shastram.
- Vyavaharika Shastram can teach us reality and release us from samsara.
- Don't mix reality with validity.



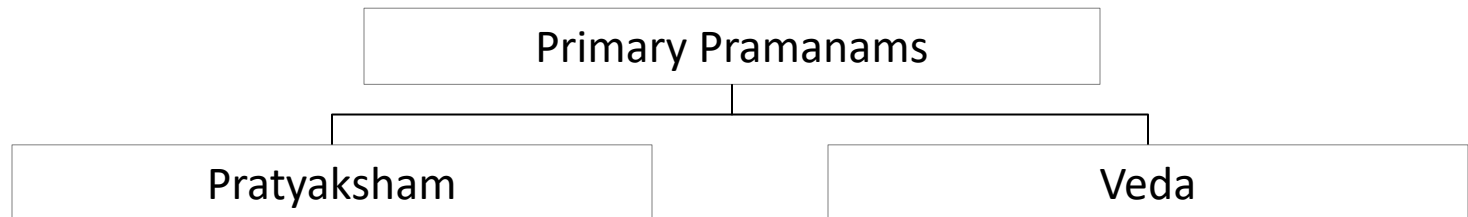
Advaitam	Dvaitam
<ul style="list-style-type: none"> - Gives Moksha - Real, changeless - Teaches reality - Teaches Satyam, Abheda - Pramanam - Supported by Smruti, Sruti, Yukti, Anubhava 	<ul style="list-style-type: none"> - No Moksha - Changing, Samsara - Teaches unreality - Teaches Mithya, Bheda - Apramanam - Not supported by Smruti



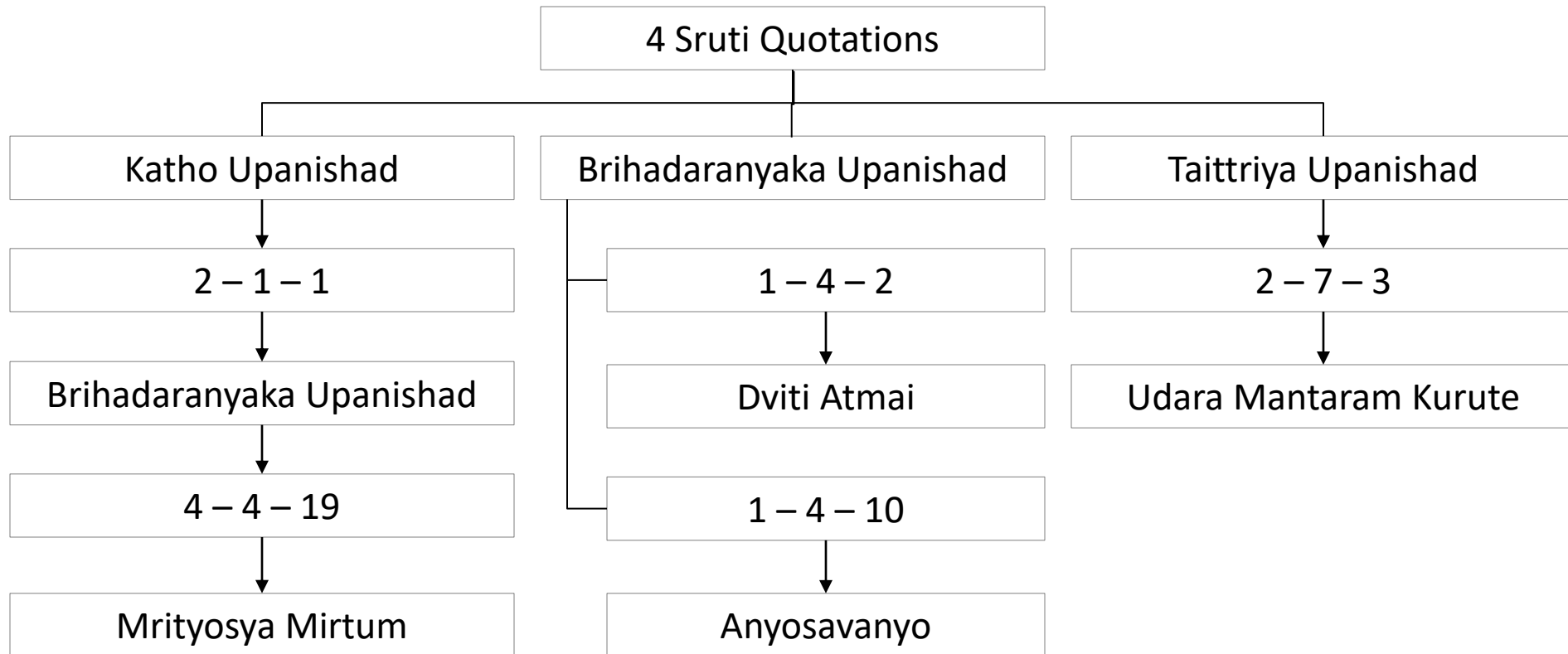


- Why Pratyaksham is superior to Tarqa?

Tarqa / Logic	Pratyaksha
<ul style="list-style-type: none"> - Weaker Pramanam - Logic can't exist without Data collection - For Data collection require Primary Pramanam 	<ul style="list-style-type: none"> - Stronger Pramanam



- Pratyaksha, Stronger Pramanam than Anumanam.
- Veda also called Pratyaksham by Vyasa in many parts of Brahma Sutra.
- We don't require Tarqa.
- In Vedas – Advaitam alone Valid.



- Nondual Brahman is non different from me the observer (Pratyag Abinnam).

Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksāt avrtta caksur amrtatvam icchan || 1 ||

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within.
[II – I – 1]

Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |
mr̥tyoḥ sa mr̥tyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 - 4 - 19]

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannṛṣirvāmadevaḥ pratipede,
aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,
aham brahmāsmīti, sa idaṁ sarvam bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;
atha yo'nyāṁ devatāmupāste, anyo'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādiyamāne'priyam bhavati, kiṁu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmye'nirukte'nīlayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati

yadā hyevaiṣa etasminnudaramantaraṃ kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse.
[2 - 7 - 3]

Brahman free from

3 fold limitations (Paricheda)

Desha

Spatial

All pervading

Kala

Temporal

It is eternal

Vastu

Attributewise

Nirgunam

3 fold differences

Sajatiya

Vijatya

Svagata

- Object limited by status of object.
- Example : Chair – Chairness
Pen – Penness
Table – Tableness
- Chairness excludes stoneness.
- Ness = Vastu limitation = Vastu Praicheda.

• **Brahman has no ness, attributeless, no Brahmanhood.**

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.[2 - 4 - 1]

- Freedom from ness hood – limitations... Vastu Paricheda Shunyam.
- **Brahman is Desha Kala vastu Paricheda Shunyam**
- **Brahman is Trivida Bheda Shunyam – 3 types of differences.**

3 types of differences between
2 objects, 2 members

Sajatiya

- Difference between 2 members belonging to one specie
- Man – Man
- Chair – Chair
- Tree - Tree

Vijatiya

- Difference between 2 members belonging to 2 different specie
- Chair – Man
- Bird – Table
- Stone - Chair

Svagata

- Differences within one member
- Internal differences
- Hands / legs / Head
- Root, leaves, fruits

- **Brahman is Sajitiya, Vijatiya, Svagata Bheda Rahitam.**
- **No second thing other than Brahman exists, everything else is an Appearance.**

Brahman Trivida

Paricheda Bheda Shunyam

Desha, Kala, Vastu Bheda
Shunyam

- **Experiencing duality not a problem, one who thinks duality is existent reality will have samsara.**

Existence	Appearance
<ul style="list-style-type: none"> - Reality - Permanent, eternal 	<ul style="list-style-type: none"> - Unreal - Temporary Phenomenon

Quotes :

I) Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksat avrtta caksur amrtatvam icchan || 1 ||

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within.
[II – I – 1]

Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |
mr̥tyoḥ sa mr̥tyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 - 4 - 19]

- Go from one Yama Dharma to another, change.
- Go anywhere, Yama will catch you as you have Dvaita Satyatva Bhavana.

II) Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

- Diviti Atmain Bayam Bavati.
- **One who is obsessed with Duality will have Samsara**
- From birth to death we are insecure, inspite of accomplishing wealth, degrees...
- Without Advaita Jnanam, insecurity will not go.
- Challenge by Advaitin.

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannṛṣirvāmadevaḥ pratipede,
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
aham brahmāsmīti, sa idaṃ sarvaṃ bhavati,
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
atha yo'nyāṃ devatāmupāste, anyo'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Anyosan Anyo

- One worships god as an object of worship different from him is a Pashu.
- Dvaita Bavana = Duality
- Not wise person.
- **Chinmatra Svarupam is reality, other than me the observing Sakshi nothing exists.**
- **No God, object, different from me Sakshi.**
- Pashu carries material.
- We carry oblation to some God.
- Be wise

IV) Taittiriya Upanishad :

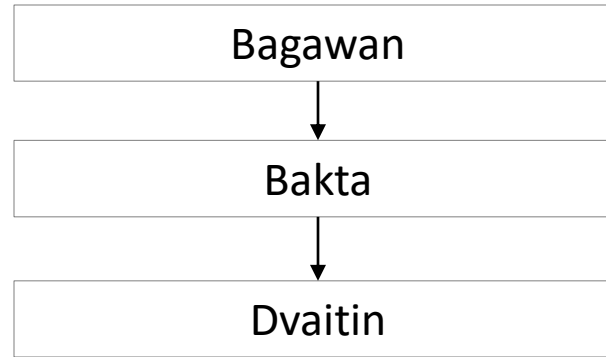
यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaraṃ kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

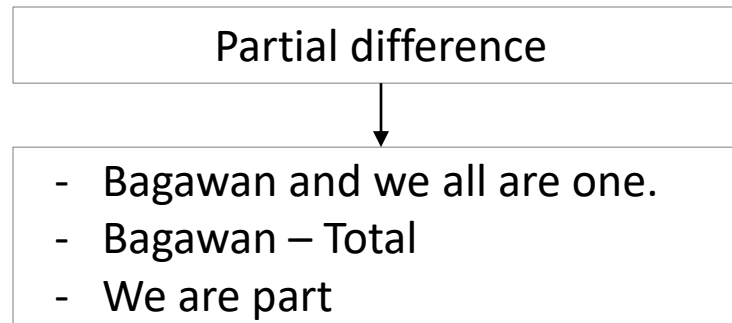
When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse.
[2 - 7 - 3]

Ata Tasya Bayam Bavati :

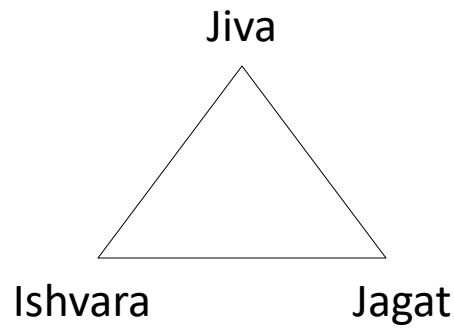
- **Whoever sees slightest difference will have fear.**



Visishta Advaitin :



- Whether you see total or partial difference, even a wee bit of difference you see, there will be fear.
- Bhagawan – protector, Karma Phala Dhata.



- I am Jiva, this is world, Ishvara is creator.
- Most powerful = Bhagawan.
- But my Karma is most important.
- Bhagawan does not act as per his likes and dislikes.
- Bhagawan functions as Karma Phala Dhata.
- Bhagawan gives Punya – Papa Phalam to Bakta and non- Bakta.
- As long as there is difference, Bayam can't be avoided.
- Dvaita Shastra gives Bayam.

Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
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अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaraṃ kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse.
[2 - 7 - 3]

- Adrushti may you have



Right Drishti

Study Shastra :

- Fear increases as we grow old.

Guru Advice :

- All philosophies causing fear.
- Seekers of Moksha have to transcend Vissmaranam, forget Dvaitam.
- Dvaita Bhakti not abolished
- Use Dvaitam upto a certain level, like pole vaulter.
- Drop pole.
- Without pole, can't go to another side.
- Use and drop.
- Enter 4 Ashramas and grow out.

- Dvaita Bhakti, very important, as stepping stone, use it and transcend.
- Dasoham to Soham is final journey.
- Upto Sadhana Chatustaya Sampatti, Dvaitam important, then focus on Advaita Shastram.
- **If obsessed with Dvaita Bhakti, Dvaita Drishti, for Advaita Jnanam, it becomes an obstacle.**
- **Example :** Medicine, take upto certain level, after getting cured it will not bless but kill.
- Dvaitam – initially ok. Later obstacle to Advaita Jnanam.
- Hence, vichara Sagara for senior students.
- Aham Brahma Asmi will not take place, retained or assimilated
- **Advaitam is destination.**
- Guru gives warning.

Topic 230 – 240 :

(आ. २३०-२४०) दृष्टान्तत्वेन राजामात्यभर्चुकथाप्रस्तावः —

(२३०) भर्चुः स्वाधिकाराद्धंशः — हे सोम्य द्वैतवचनानुस्मरणं दृढतरप्राचीनाद्वैतानुभवसंस्कारजन्यामतिदृढामप्यद्वैतस्मृतिं प्रतिबध्नाति, तत्त्वसाक्षात्कारं दूरीकरोति चेत्युपपादयितुं काञ्चन कथां प्रस्तौमीति भर्चुकथां गुरुः शिष्यं प्रति कथयति —

Example :

- Story of Bharchu.
- Bharchu was minister of an emperor.
- Same story earlier in topic 31.
- **Bharchu example for what?**
- **Dvaita Vadana Anusmarena : Obsession with Dvaita Bhakti is obstacle for Advaita Jnanam.**
- Dvaitam favourable upto a level.

Can't do :

Upasana	Nididhyasanam
<ul style="list-style-type: none">- Morning- Dvaitam- Reinforces Bheda	<ul style="list-style-type: none">- Evening- Advaitam- Cancels Bheda

- It is like riding stationary vehicle.

Binary Format	Δ Format
For Class	For Home

- Advaita Jnanam received in Sravanam lost in Dvaita obsession.
- Dvaita Darshanam does not weaken Advaita Jnanam but only obsession is obstacle.

- **Advaita knowledge is obstructed by Dvaitam**
- **What is proof?**
- **Worry, fear, anxiety, tension indicates Advaitam deep down, Dvaitam dominating.**

- Dvaitam = Insecurity, why we can't reap benefit?
- Dushta Chatushtayam.
- Refer Gita Bashyam.



- Jnanam + Samsara coexist, successful, peaceful coexistence.
- Dvaita Vachana Anusmaranam, no Jnana Phalam, Shastram not efficacious, don't blame Shastra.

- Problem is with us, Sravanam, Mananam not sufficient.
- Hence Nididhyasanam important.
- To establish technical part of teaching, story introduced.

आसीत्कस्यचिद्राज्ञो भर्क्षुर्नाम प्रधानामात्यः । स च स्वायत्तीकृतसकलराज्यकार्योऽभवत्। तस्य प्रभावं दृष्ट्वेतरे राजोपजीविनस्तस्मिन्नीर्ष्यालवः सञ्जाताः । तथापि राज्ञो निरतिशयप्रेमास्पदीभूताय भर्क्षवे नापकर्तुमशकन्। तदा ते सङ्घीभूय भर्क्षुनिरसनोपायमालोच्य रहसि तद्राष्ट्रस्थान् दस्यून् लुण्ठनाय प्रेरयामासुः । दस्युभिर्लुण्ठिते राष्ट्रे राजा राष्ट्रस्य सहसोपनतमुपप्लवं श्रुत्वा सभां सम्मेल्य तत्रस्थान् मुख्याधिकारिणो दस्युविद्रावणाय नियोजयामास । ते सर्वे सङ्घीभूय राजानमेवमवोचन् —

- There was a kingdom, with king, and his Prime Minister Bharchu.
- King delegated all his work to the trusted Prime Minister.
- Others Jealous (Alu – suffix added to noun, Nidra, Kripa, Daya, Irshyalavala).
- Bharchu was object of unconditional love for the king.
- All ministers join together plan a strategy to eliminate Bharchu.

Revision (180) :

तदा ते सङ्घीभूय भर्क्षुनिरसनोपायमालोच्य रहसि तद्राष्ट्रस्थान् दस्यून् लुण्ठ नाय प्रेरयामासुः ।
दस्युभिर्लुण्ठिते राष्ट्रे राजा राष्ट्रस्य सहसोपनतमुपप्लवं श्रुत्वा सभां सम्मेल्य तत्रस्थान्
मुख्याधिकारिणो दस्युविद्रावणाय नियोजयामास । ते सर्वे सङ्घीभूय राजानमेवमवोचन् —

Long story of Bharchu :

To Teach :

- Pramanam can give direct knowledge.
- It will not give direct knowledge if mind has obstacles or Pratibandha.
- **If Dvaita Vasanas are strong, Dasoham Vasanas are strong, Bheda Bavana is strong, Mahavakya will not produce instant knowledge.**
- **Mahavakya Can't do its function.**
- Mahavakyas capacity remains intact.
- Washing mind off Dvaita Vasana takes time.

Story :

- Jealousy against one person can unite people strongly.
- For common enemy to be fought, alliances easily formed.
- Like in politics.

- To eliminate Bharchu, conspiracy formed.
- Create situation in border, with robbers looting people.
- King calls emergency meeting of cabinet along with Bharchu.
- Other ministers strategy to eliminate Bharchu, not robbers.

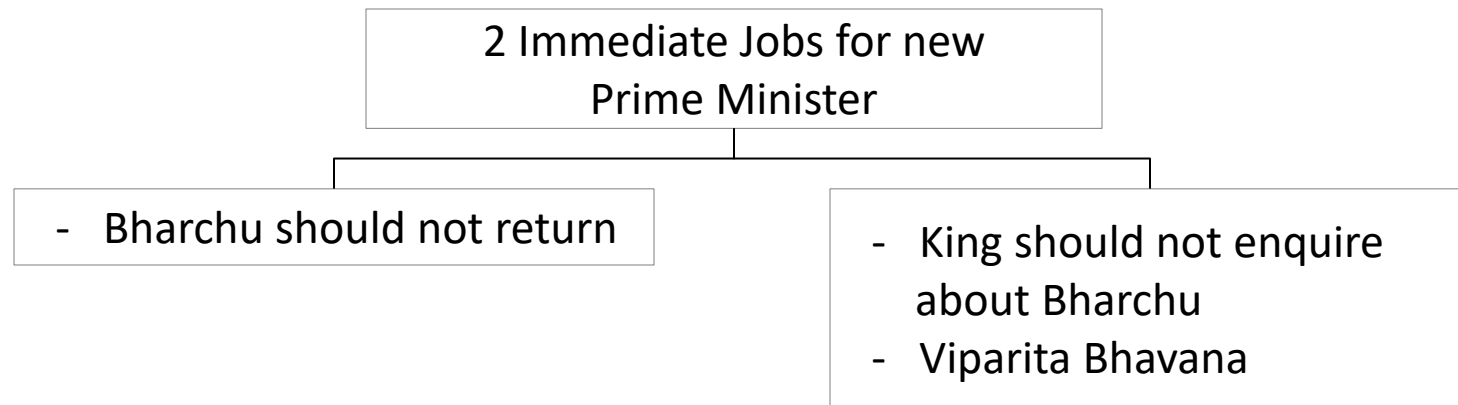
‘स्वामिन् सदा भर्छु भवान् क्षाघते, आपत्काले चास्मान् नियोजयति । किमित्यसौ भर्छुरिदानीं न नियुज्यते’ इति । श्रुत्वैतद्भर्छुः साञ्जली राजानमाह — ‘स्वामिन् यद्याज्ञाप्यते तर्ह्यस्मिन्नेव क्षणे गत्वा रिपून् जित्वागमिष्यामि’ इति । तर्हि तथैव क्रियतामिति राजा भर्छुमाज्ञापयाञ्चकार। भर्छुरपि तत्क्षणमेव शत्रून् विद्राव्य राज्ये सस्यादिकं संरक्ष्य सर्वेषां क्षेममातनोत् । भर्छोर्जयं श्रुत्वेतरे राजपुरुषाः युद्धे भर्छुर्मृत इति राजानमावेदयामासुः। विवेकविकलो राजा तेषां व्यलीकवचनं विश्वस्य भर्छुस्थाने तेष्वन्यतमं नियुज्य तस्मै शिबिकछत्रचामरादिविरुदं चकल्पयामास। नूतनो मन्त्री यथा भर्छुर्न राष्ट्रमागच्छेत्, यथा च राज्ञः स्वप्नेऽपि भर्छुज्ञानं न स्यात्तथोपायशतैः संविधानमकरोत् ।

Serial in the place :

Ministers addressed king :

- Always you glorify Bharchu.
- Can you ask Bharchu to Handle the robbers.
- Why us now? Real danger.

- Bharchu volunteers himself to help.
- Asks king to be calm, does not know it is a conspiracy...
- Says, I will go immediately to drive the robbers and come back.
- King permits Bharchu.
- In battle encounter, Bharchu not killed but survives.
- Ministers spread rumour that Bharchu has died and tell the king the same.
- **King did not make enquiry and believed the ministers.**
- Believed without enquiry.
- New minister was appointed.



- Did appropriate arrangements.
- **Bharchu should not come even from sub-conscious mind, Viparita Bhavana.**
- **Did Sravanam, Mananam, Nididhyasanam to remove Bharchu thought.**

Forest scene :

- Bharchu, instead of crying, palace gone, family gone, thought – “Bhagawan has given Vanaprastha, Sanyasa.
- Artha, Kama, Dharma life, Preya Pradhana life, transformed to Sreya Pradhana Sanyasa lifestyle.
- Viveka, Vairagya, Sadhana Chaturstaya Sampatti, portion coming now.
- Calamity, because of Prarabda.
- Purushartha – change in attitude.

Topic 231 :

(२३१) भर्छुः सन्यासः — भर्छुरखिलमिमं ज्ञात्वैवमचिन्तयत् । 'नेदानीं मम राजनिकटं गन्तुमुचितम् । योऽहमरोगेण दृढेण गात्रेणाविकलैरिन्द्रियैश्च सम्पन्नः सर्वभोगोपकरणभरितेषु रम्येषु हर्म्येषु निवसन् स्वलावण्यावधीरिताप्सरोभिः कामिनीभिरनवरतं रममाणो दिव्यान् भोगान् भुञ्जान एवकालमेतावन्तमनयम् । तस्य मे मरणान्ता विपदिदानीमापतिता । धिङ्मां मूर्खमियन्तं कालं भङ्गुरेषु भोगेषु निमग्नम् । मत्समः कोऽन्योऽस्ति मूढ इत्येकान्ते स्थित्वा याभिर्मोहित एतावन्तं कालं श्रेयोमार्गाद्दूरीकृतोऽभूत्तासामङ्गनानां प्रत्येकमङ्गानामत्यन्तमशोभनतामतिजुगुप्सावहताम्, दारापत्यधनादीनामनधिकदुःखनिदानतां च भूयो भूयोऽनुचिन्तयन् भोगाद्विरतस्तपस्वी सम्बभूव ।

Bharchus Sanyasa :

- What was the thinking pattern that led o Sanyasa?
- Bhavam.. Bharchu came to know the conspiracy of other ministers who wanted to let him leave the palace.

Shows :

Enquiry, thinking important in Vedanta.

Message :

- How to convert wrong thinking power to right thinking power? Snake poison into medicine? Calamity into blessing.
- He decided not to go back to the capital because he knew he will be sent to Yama Dharma Raja.

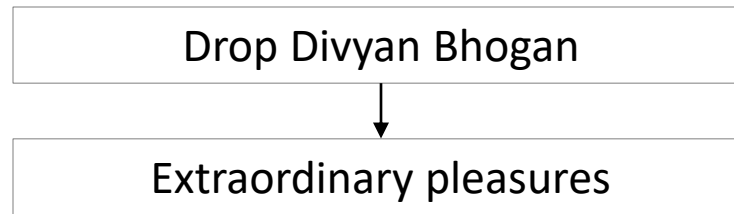
Bhaja Govindam :

भज गोविन्दं भज गोविन्दं
गोविन्दं भज मूढमते ।
सम्प्राप्ते सन्निहिते काले
नहि नहि रक्षति डुकृङ्करणे ॥ १ ॥

bhaja govindam bhaja govindam
govindam bhaja mudhamate I
samprapte sannihite kale
na hi na hi raksati dukrnkarane II 1 II

Seek Govinda, seek Govinda, seek Govinda, O fool! when the appointed time comes (death), grammar rules surely will not save you. [Verse 1]

- I should have thought about death long time ago.
- As minister lost in sense pleasures – Moorkhata.
- Did not think of old age, disease, death or Moksha Purusharta – freedom while living.
- When body healthy, eyes see well, ears hear well, learn Vedanta.



- Convert Artha – Kama – Pradhana life into Moksha Pradhana.
- Arjuna talked with Krishna many times but Gita teaching came only when pain came.
- Pain comes for Vairagya Prapti.

- **Arjuna Vishada Yoga brought Sankhya Yoga for Arjuna.**

- Bartru Hari Vairagya Shatkam for Vairagya Prapti.
- **Intelligent :**
 - Thinks of Moksha when body functions well.
- Plan life of Karma Yoga / Upasana Yoga / Jnana Yoga.
- Gradually expand – mortal to immortal...

Example :

- House on fire, can't be planning to dig bore well, hope to find water 200 feet below, which is not there.
- Think of Moksha, better late than never.
- I am Moodaha.
- Started seeing limitations.

3 Doshas of worldly pleasures

Atrupti Karatvam

Dukha Mishritatvam

Bandhakatvam

Katho Upanishad :

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Svobhava martyasya yad antakaitat
sarven-driyanam jarayanti tejah,
api sarvam jivitam alpam eva
tavaiva vahas tava nrtya gite ॥ 26 ॥

Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man. Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music. [I – I – 26]

- Nachika – 8 year old boy.
- **Sense pleasures make me unfit for Vedanta.**
- Every Angam, limb of body is only flesh, blood, waste, nauseating.
- All Ashramas equally sacred, helps in spiritual practice.

Vedic Scheme :

- Brahmacharya – Svadhyaya, study.
- Grihasta – Karma Yoga.

- Vanaprastha – Upasana Yoga
- Sanyasa – Jnana Yoga.
- In Vedanta context, Sanyasa glorified, criticize other Ashramas not to negate them.
- Each Ashrama valid.

Nyaya – Rule :

- Nahi Ninda Nyaya.
- Aim : Not to condemn, everything has its own place.
- What is tatparyam, spirit?
- Nindaya Tatparyam Nasti Anyasya Srutan Tatparya.

Gita :

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ
putradāragṛhādiṣu |
nityaṁ ca samacittatvam
iṣṭāniṣṭōpapattiṣu || 13.10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...
[Chapter 13 - Verse 10]

- Anu Darshanam = Anuchintayam – became Vairagi, detached.
- Tattwa Bodha – 1 line, elaborated here.
- Because of Vairagyam, became Tapasvi.
- Vairagyam is main qualification of Sanyasa.

Revision (181) :

- Bharchu Trapped in forest, can't go back.
- **Thought of past :**
Life of Dharma, Artha, Kama, no Moksha Pursuit.

• **Forcibly brought to forest because of Prarabda.**

- Due to Purva Punyam – Nourish Vairagyam from Artha Kama, Pursues Moksha.
- God given Vanaprastha, Sanyasa.
- Worldly relationship – cause of Samsara Dukham.
- Adhinam, Anadhinam, Anaadhikam means Abundance, no limits, limitless – Dukham.

Cause of sorrow

Dependence on

Objects

People

Position



- Intensity of Dukham, discovered in meditation.
- Repeated thinking is visualization.

Rishi :

- Generally Vanaprashta lifestyle, lives with wife, not Sanyasi.

Vanaprastha Life :

- If good for both, live separately to escape from Dvanda problem.

Topic 232 – 239 : (8 Topics)

(आ. २३२-२३९) भर्च्छोर्वैराग्यवर्णनम् —

(२३२) पराधीना सेवा दुःखहेतुः । एकान्ते सुखम् — नानाविचित्ररसैः
सूपाज्यशाल्यन्नशाकदधिघृतपायसापूपाद्यनेकप्रकारैरन्नपानादिभिरपि तृप्तिमनापन्नामिमां
जिह्वामेतावन्तं कालं वृथा पोषितवानस्मि । इतः परं नतथेमां जिह्वां पुष्णीयाम् । क्षुधां
शमयितुं किं न सन्ति वने विविधानि कन्दमूलशाकफलादीनि । पिपासोपशमनाय किं न सन्ति
विमलजलाः सरितस्तडाकानि च । निवासाय हर्म्यतलादप्यतिशयिता वातातपवर्षाद्यनुपद्रुता
गुहाः किं न सन्ति । प्रादेशमात्रोदरपूरणाय किमनया श्ववृत्त्या राजसेवया । ममेदानीमत्र वने
पृथिवी शय्या, बाहू उपबर्हौ, कन्दमूलादीन्याहारः, निर्मलोदकपानपात्रं चाञ्जलिरेव । तथा चोक्तं
भागवते —

- Bharchu Vairagya Varnanam.
- Dependence means Dukha Hetu.
- Served king, 24 hours to get good position, salary for comfort of sense organs.

Slave	Desire for
<ul style="list-style-type: none">- Tongue- Skin- Eyes- Ears- Smell	<ul style="list-style-type: none">- Good food, tastes- Touch- See forms- Hear good music- Flowers

- In order to satisfy sense organs, work 24 hours.
- Sense organs never have Trupti, satisfaction.
- **Bharchu decides not to go after satisfying desires in sense organs.**
- Learn to control, accept what comes by Prarabda.
- **Aim : Jeeva Yatra**

Desires	Satisfied by
Hunger	- Forest Raddish, Roots, Fruits
Dress	- Bark of tree
Thirst	- No Pepsi, Coke - Drink water from lake
Container	- Hands (Assembled, disassembled at will)
Dwelling	- Caves – not place
Food	- Fruits, leaves - No disturbed by rain, wind, sunlight.
Bed	- Earth with grass as velvety cot
Pillows	- Arms + shoulders

Bhaja Govindam :

जटिलो मुण्डी लुञ्छितकेशः
काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि च न पश्यति मूढो
ह्युदरनिमित्तं बहुकृतवेषः ॥ १४ ॥
(भज गोविन्दं भज गोविन्दं...)

jatilo mundi luncitakesah
kasayambarabahukrtavesah I
pasyannapi ca na pasyati mudho
hyudaranimittam bahukrtavesah II 14 II
(bhaja govindam bhaja govindam...)

One ascetic with matted locks, one with shaven head, one with hair pulled out one by one, another parading in his ochre robes – these are fools who, though seeing, do not see. Indeed, these different disguises or apparels are only for their belly's sake. (Seek Govinda, Seek Govinda...) [Verse 14]

- For small stomach, why lead life of a dog under someone for food.
- Why go back to palace?

Bhagavatam :

सत्यां क्षितौ किं कशिपोः प्रयासै-
र्बाहौ स्वसिद्धे ह्युपबर्हणैः किम् ।
सत्यञ्जलौ किं पुरुषान्नपात्र्या
दिग्वल्कलादौ सति किं दुक्लैः ॥ ४ ॥

satyām kṣitau kiṁ kaśipohḥ prayāsair
bāhau svasiddhe hy upabarhaṇaiḥ kim
saty añjalau kiṁ purudhāṇna-pātryā
dig-valkalāḍau sati kiṁ dukūlaiḥ

when there are ample earthly flats to lie on, then what is the necessity of cots and beds? When one can use his own arms, what is the necessity of a pillow? when one can use the palms of his hands, then what is the necessity of varieties of utensils? When there is ample covering, or the skins of trees, then what is the necessity of clothing? [2 – 2 – 4]

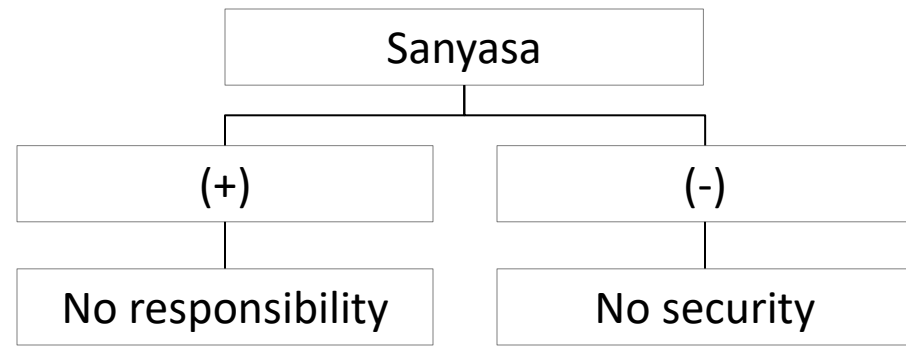
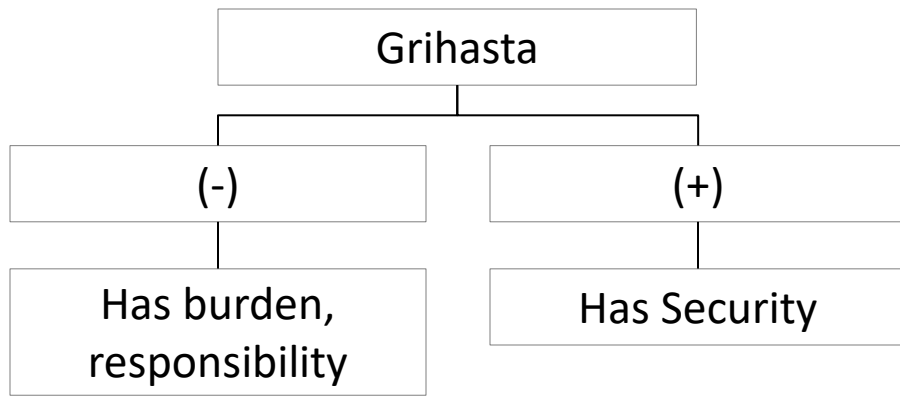
चीराणि किं पथि न सन्ति दिशन्ति भिक्षां
नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।
रुद्धा गुहाः किमजितोऽवति नोपसन्नान्
कस्माद् भजन्ति कवयो धनदुर्मदान्धान् ॥ ५ ॥

*cīrāṇi kiṃ pathi na santi diśanti bhikṣāṃ
naivāṅghripāḥ parabhṛtaḥ sarito 'py aśuṣyan
ruddhā guhāḥ kim ajito 'vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān*

Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the Almighty Lord not protect the fully surrendered souls? Why then do the learned sages go to flatter those who are intoxicated by hard-earned wealth? [2 – 2 – 5]

Ajitaha :

- Never defeated, always victorious.



Sanyasi at time of taking Sanyasa chants :

Gita :

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्याः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyah
mōkṣayaīṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsātē |
tēṣāṃ nityābhiyuktānām
yōgakṣēmaṃ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- Only support for Sanyasa is Ishvara.

Grihasta	Vanaprastha	Sanyasa
<ul style="list-style-type: none">- World Dependence- World itself dependent	<ul style="list-style-type: none">- God dependence- Can't save body from old age.	<ul style="list-style-type: none">- Self dependence- Ultimate security

- Bhagawan will give food and protection.
- Rich people – arrogant, ill treat poor, blind.
- Ultimate boss – Bagawan.

इत्थं भर्तुर्विचारयन् विषयभोगेषु नानादोषान् दृष्ट्वा एकान्तस्थितेरेव परमानन्दप्रदीपकत्वं
निरचिनोत् । स्त्रीपुत्रधनादीनां दुःखनिदानत्वमेकान्तस्थितेः सुखहेतुत्वं च भर्तुर्यथा निश्चिकाय
तथेदानीं वर्ण्यते ।

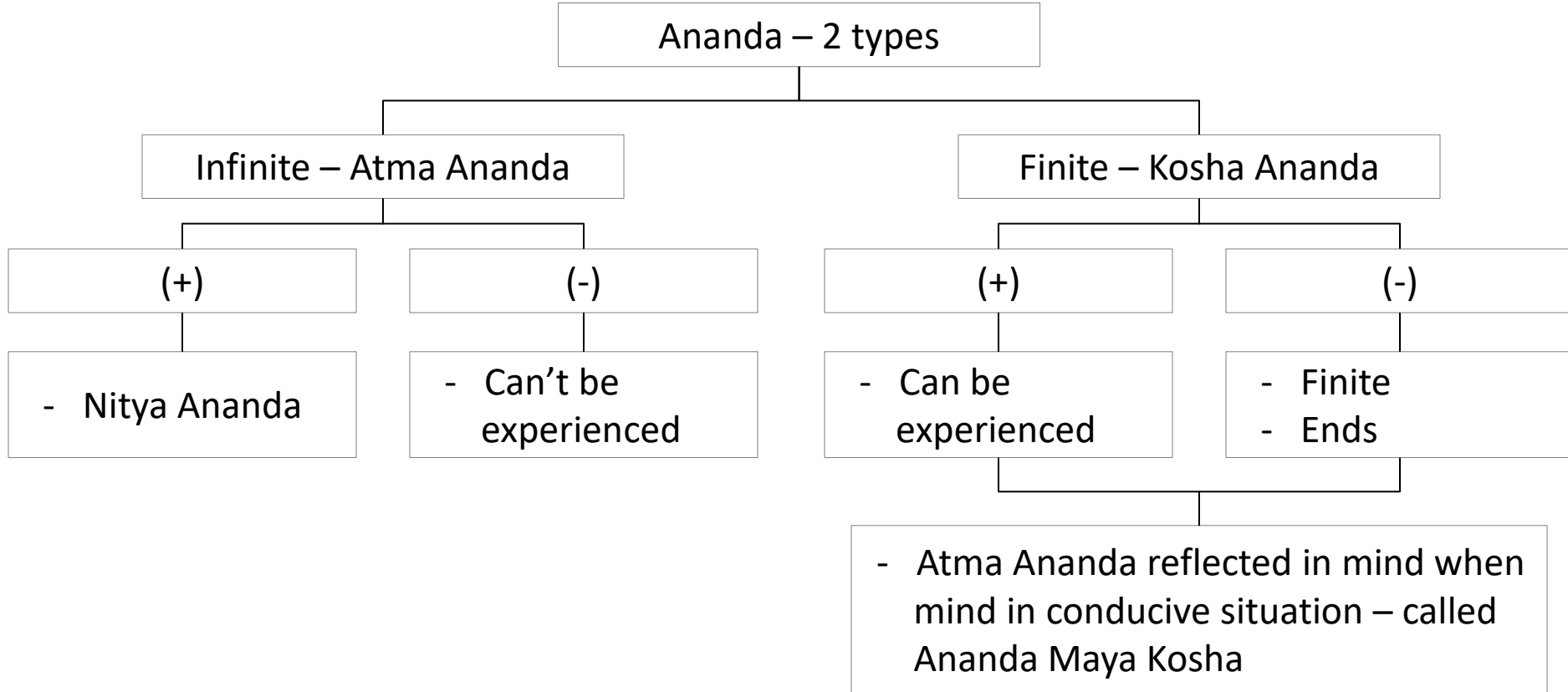
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- Mere Sanyasa is greater Samsara
- **Example** : Distant pastures look green.
- From Grihastha, Sanyasa looks very appealing.
- Sanyasa without Jnanam more miserable.
- **Grihastha** : Can attend music, dance, movie, cricket match.
- Intensely experienced escapism.
- Sanyasa glorified only when knowledge assimilated.
- **Ekanta Sthitha Sukham only with Atma Jnanam.**
- Nishchikaya – Did Nishchayam

Topic 233 :

(२३३) एकान्तसेविनः सार्वभौमादिब्रह्मपर्यन्तानन्दलाभः —

- Summary of Taittiriya Brahmananda Valli - Ananda Mimamsa.



- Priya – Moda – Pramoda Vrittis are there in the mind as Ananda Maya Kosha.
- Music, cricket, movie, Ananda.

Gita :

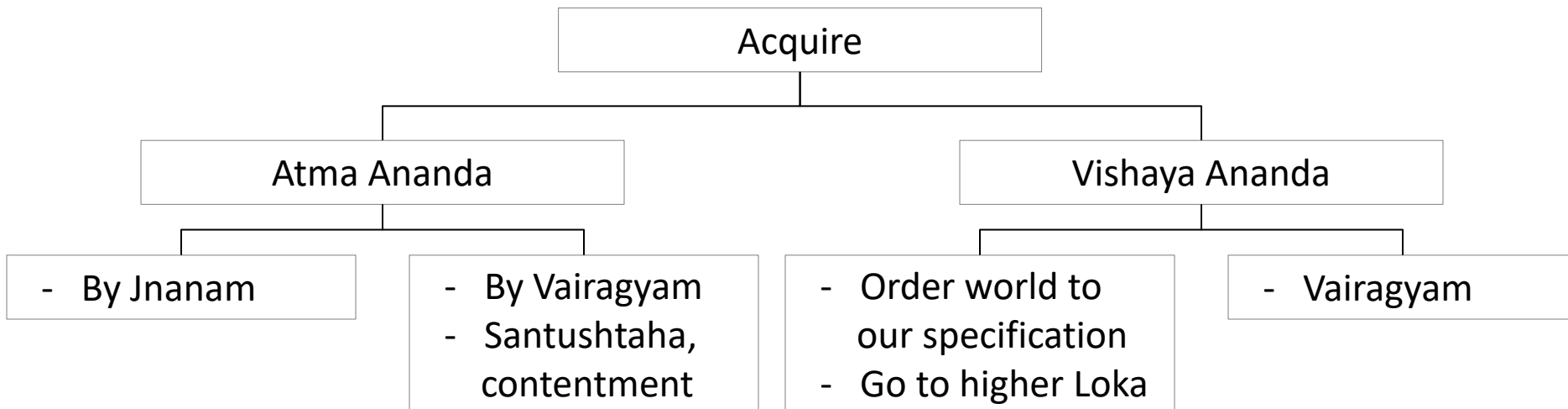
ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

Example :

- Coming out of airconditioned room.
- Both Ananda available in the world.



Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'shnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

1st Method :

- Attain Bhu, Buar, Suar Lokas by doing rituals.
- Manushya Gandharva, Pitru, Prajapati, Devananda.
- Order higher setup.

2nd Method :

- By Vairagyam, contentment.

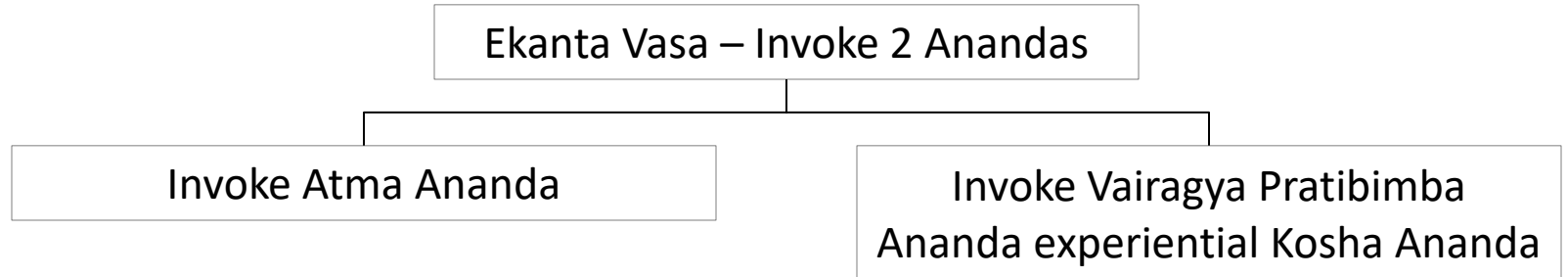
Taittiriya Upanishad :

सैषाऽऽनन्दस्य मीमाम्सा भवति
युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृढिष्ठो बलिष्ठः ।
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा
स्यात् । स एको मानुष आनन्दः
ते ये शतं मानुषा आनन्दाः ।
स एको मनुष्यगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

saiṣā''nandasya mīmāṃsā bhavati
yuvā syātsādhuyuvā'dhyāyakaḥ ।
āśiṣṭho dṛḍhiṣṭho baliṣṭhaḥ ।
tasyeyaṃ pṛthivī sarvā vittasya pūrṇā
syāt । sa eko mānuṣa ānandaḥ
te ye śataṃ mānuṣā ānandāḥ ।
sa eko manuṣyagandharvāṇāmānandaḥ ।
śrotriyasya cākāmahatasya ॥ 2 ॥

The following is the enquiry concerning the bliss (Brahmananda Rasa). Suppose there be a youth, Good, well Versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one Unit of human bliss. This (Unit of bliss) of man multiplied hundredfold is the bliss of human Gandharvas and this is also the bliss of one well versed in the Vedas and who is free from desires. [2 - 8 - 2]

- Vairagya Ananda = Experiential Ananda.



- **Require only Jnanam and Vairagyam, Vishaya – Sense objects not at all required.**
- Both Anandas can be there.
- Summary of Ananda Mimamsa of Taittiriya Upanishad.

Revision (182) :

इत्थं भर्क्षुर्विचारयन् विषयभोगेषु नानादोषान् दृष्ट्वा एकान्तस्थितेरेव परमानन्दप्रदीपकत्वं
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तथेदानीं वर्ण्यते ।

- Bharchu stranded in forest because of Jealousy of other minister.
- Instead of complaining, took Advantage.
- Glorification (stuthi) of Sanyasa and criticism (Nindha) of Grihastha is Bharchus thought pattern.

1st part of Meditation :

- Stree – Bharya – wife, Grihastha, Bharta – Husband, Putra – Putra, Dhanam – wealth are causes of pain.

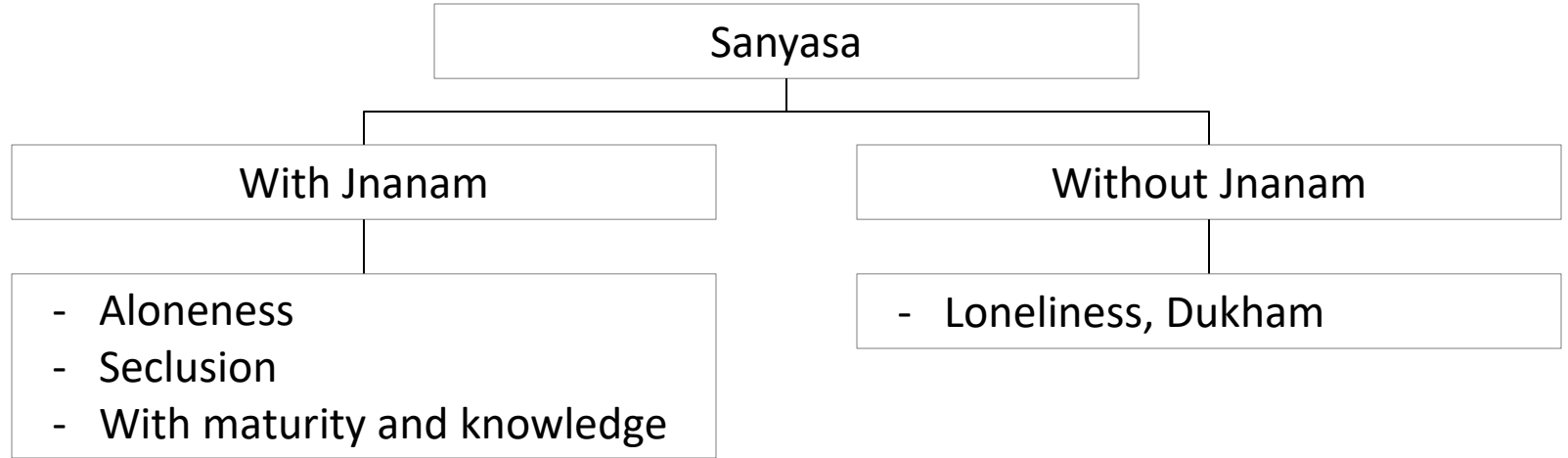
2nd Part of Meditation :

- Sanyasa cause of Ananda.

Grihastha	Sanyasa
Dosha Darshanam	Guna Adhanam

(२३३) एकान्तसेविनः सार्वभौमादिब्रह्मपर्यन्तानन्दलाभः —

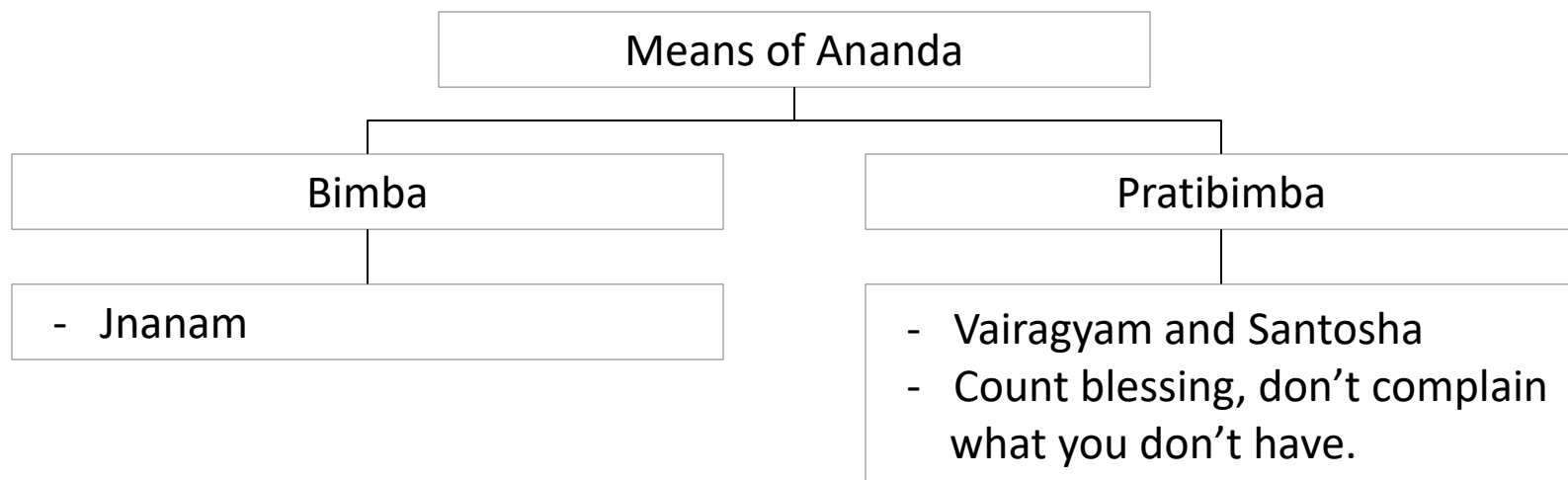
तथा हि, उदधिमेखलाया वसुधाया अधिपस्याप्रतिहृतपराक्रमस्य नताखिलसामन्तस्य
नवयौवनस्य सर्वविद्याविशारदस्यानुकूलसकलपरिवारस्य सार्वभौमस्यानन्दो मानुषानन्द
इत्युच्यते ।



- All Ananda can be attained by Ekantha.
- Sarva Bauma, emperor of earth not kingdom, wealth underneath earth also = One unit of Ananda.
- Bhu, Buar, Suar, Loka, all are experiential Ananda, pleasures Pratibimba Ananda.

Bimba Ananda	Pratibimba Ananda
<ul style="list-style-type: none"> - Limitless - Non-experiential - Self - No gradation 	<ul style="list-style-type: none"> - Limited - Experiential - Nonself - Has gradation

- Mentioned in Taittiriya and Brihadaranyaka Upanishad.



- Every Jnani with Jnanam and Vairagyam Santushtaha.
- Never misses wife, money, house.
- Bharchu meditating in this Manner.

Taittiriya Upanishad :

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युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृढिष्ठो बलिष्ठः ।
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- Ideal hypothetical Ananda – doesn't exist.
- Saarva Baumaha Ananda – Ananda of ruler of entire earth is explained to describe Ekanta Vasa Ananda.
- Adhipathi – ruler, Vasuda – entire earth, (Bumi, Prithvi, not used).
- Vasu = All types of wealth – Gold, Silver, mines, petrol.
- Dha – Dhatte – Holds.

- **Holder of earth with hidden wealth = Vasuda.**

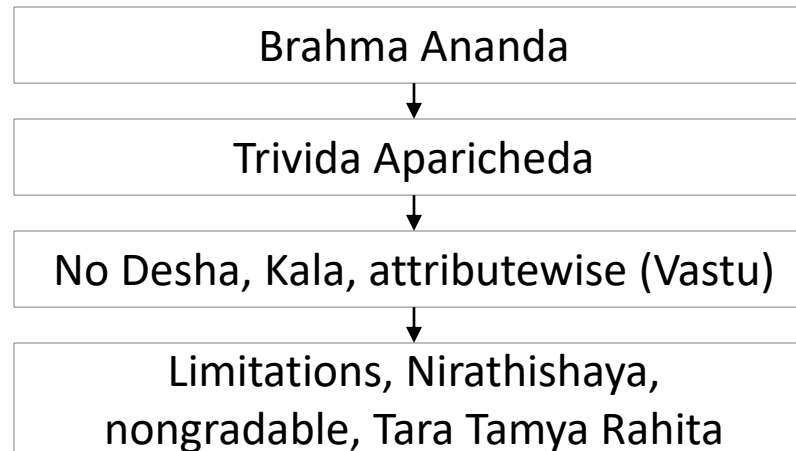
- Earth upto ocean, border line.
- Parakrama = Strength never challenged.
- Samantha = Small kings under his control, capable of enjoying responsibility, educated, appreciates arts, science, with favourable family setup.

Pratibimba Ananda	Bimba Ananda
- Graded = Sati Shaya, Atishaya	- Gradeless, infinite - Niratishaya - No comparative, superlative

सोऽप्यानन्दः सातिशय एव । ततः शतगुणितानन्दो मनुष्यगन्धर्वस्य । ततोऽपि शतगुणानन्दो देवगन्धर्वस्य । ततोऽपि शतगुणानन्दः पितृणाम् । ततः शतगुणानन्द अाजानदेवस्य । ततः शतगुणानन्दः कर्मदेवस्य । ततः शतगुणानन्दो मुख्यदेवस्य । ततः शतगुणानन्द इन्द्रस्य । ततः शतगुणानन्दो बृहस्पतेः । ततः शतगुणानन्दः प्रजापतेः । ततः शतगुणानन्दो हिरण्यगर्भस्य ब्रह्मणः । त्रिविधपरिच्छेदरहितस्य ब्रह्मणस्त्वानन्दो निरतिशयस्तारतम्यरहितः । न तत्र दुःखलेशोऽप्यस्ति । इत्थं प्राप्तव्यस्यानन्दस्य क्रमस्तैत्तिरीयोपनिषदि ब्रह्मवल्ल्यामष्टमानुवाके वर्णितः । सार्वभौमादिब्रह्मान्तमानन्दमेकान्तवासी अकामहतः श्रोत्रियोऽनवरतमुनभवति । अतः एकान्ते सुखमस्ति । दारापत्यधनासङ्गस्तु सदा दुःखप्रद एवेति भच्छ्रुर्निधारयामास ।

- | | |
|---------------------|---|
| I. Manushya | – One Unit = 1 |
| II. Devagandharva | – Add 2 zeros = 100 |
| III. Pitrus | - Celestials |
| IV. Ajana Deva | |
| V. Karma Deva | |
| VI. Mukhya Deva | |
| VII. Indra | |
| VIII. Brahaspati | |
| IX. Prajapati | |
| X. Brahma Ananda | – Add 20 zero's to Manushya |
| • Virat = Prajapati | All have Pratibimba Ananda, experiencable |
| • Hiranyagarbha | |

• **Brahmananda = Nirguna Bimba Ananda**



Taittiriya Upanishad :

सैषाऽऽनन्दस्य मीमाम्सा भवति
युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृढिष्ठो बलिष्ठः ।
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा
स्यात् । स एको मानुष आनन्दः
ते ये शतं मानुषा आनन्दाः ।
स एको मनुष्यगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

saiṣā''nandasya mīmāṃsā bhavati
yuvā syātsādhuyuvā'dhyāyakaḥ ।
āśiṣṭho dṛḍhiṣṭho baliṣṭhaḥ ।
tasyeyam pṛthivī sarvā vittasya pūrṇā
syāt । sa eko mānuṣa ānandaḥ
te ye śataṃ mānuṣā ānandāḥ ।
sa eko manuṣyagandharvāṇāmānandaḥ ।
śrotriyasya cākāmahatasya ॥ 2 ॥

The following is the enquiry concerning the bliss (Brahmananda Rasa). Suppose there be a youth, Good, well Versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one Unit of human bliss. This (Unit of bliss) of man multiplied hundredfold is the bliss of human Gandharvas and this is also the bliss of one well versed in the Vedas and who is free from desires. [2 - 8 - 2]

- Mahavakya of Taittiriya Upanishad reveals Nirathi Shaya Bimba Ananda, Buma Ananda (Chandogya Upanishad).

Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ ७.२३.१ ॥
॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva
sukhaṃ bhūmā tveva vijijñāsitaḥ iti bhūmānaṃ
bhagavo vijijñāsa iti ॥ 7.23.1 ॥
॥ iti trayaviṃśaḥ khaṇḍaḥ ॥

Sanatkumāra said: ‘That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.’ Nārada replied, ‘Sir, I want to clearly understand the infinite’. [7 - 23 - 1]

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa
bhūmātha yatrānyatpaśyatyanycchṛṇotyanyadvijānāti
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ
tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else]’. [7 - 24 - 1]

- **In Brahman wee bit of Dukham is not there.**
- Both Ananda we can accomplish by appropriate methods.
- Gradation and method of attaining in Taittiriya Upanishad – Chapter 2 – 8th section – 12 Anuvakas.

Experiential Ananda by 2 methods

- Refining setup
- Car, house, money.

- Develop Vairagyam and Santosha.
- Can get 10 times more Ananda than setup.

- **Indra Loka Vairagyam = 100 times Indra Ananda.**
- **Vairagyam can give more Ananda than Vishaya Ananda.**
- **Don't simply study, practice it, get convinced.**
- **Conviction based Vairagyam called Viveka Janya Vairagyam.**

Example :

- Could not reach grapes and hence left them, no use.
- Akama Hatasya, not afflicted mind by worldly desires = Teevra Viveka.
- Will reject objects even if offered free.

Aparoksha Anubhuti :

- Conviction based Vairagyam looks at sense pleasures.
- After attained Brahma Ananda, biggest sense pleasure is like Kaka Vishta.
- Kaupina Vantaha Khalu Bhagya Vantaha...

Kaupina Panchakam :

वेदान्तवाक्येषु सदा रमन्तो
भिक्षान्नमात्रेण च तुष्टिमन्तः ।
विशोकमन्तःकरणे चरन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥ १॥

vedāntavākyeṣu sadā ramanto
bhikṣānnamātreṇa ca tuṣṭimantaḥ ।
viśokamantaḥkaraṇe carantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ ॥ 1॥

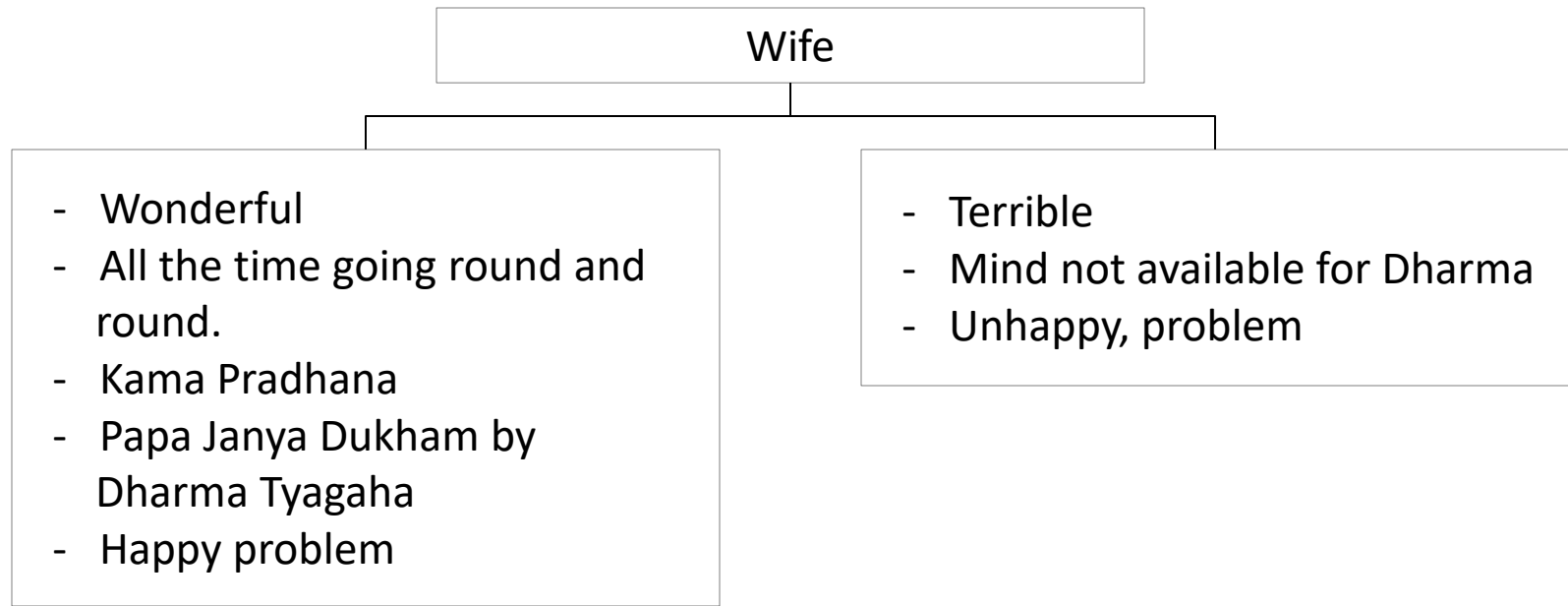
Roaming ever in the grove of Vedanta, Ever pleased with his beggar's morsel, Wandering onward, his heart free from sorrow, Blest indeed is the wearer of the loin-cloth . [Verse 1]

- No dress, no house.
- Srotريا = Viveka Janya Vairagyam, not frustration born Vairagyam, called Jihasa Vairagyam.
- Anavaratam – continuously enjoys.
- **I need not go after Brahma Ananda because I am that.**
- In family Dukham waiting.

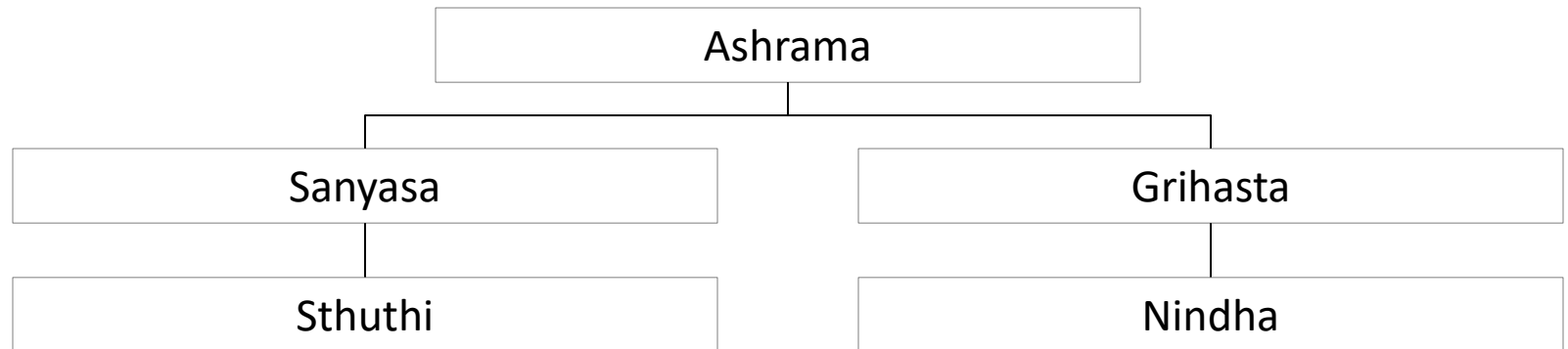
Bharchu Meditates :

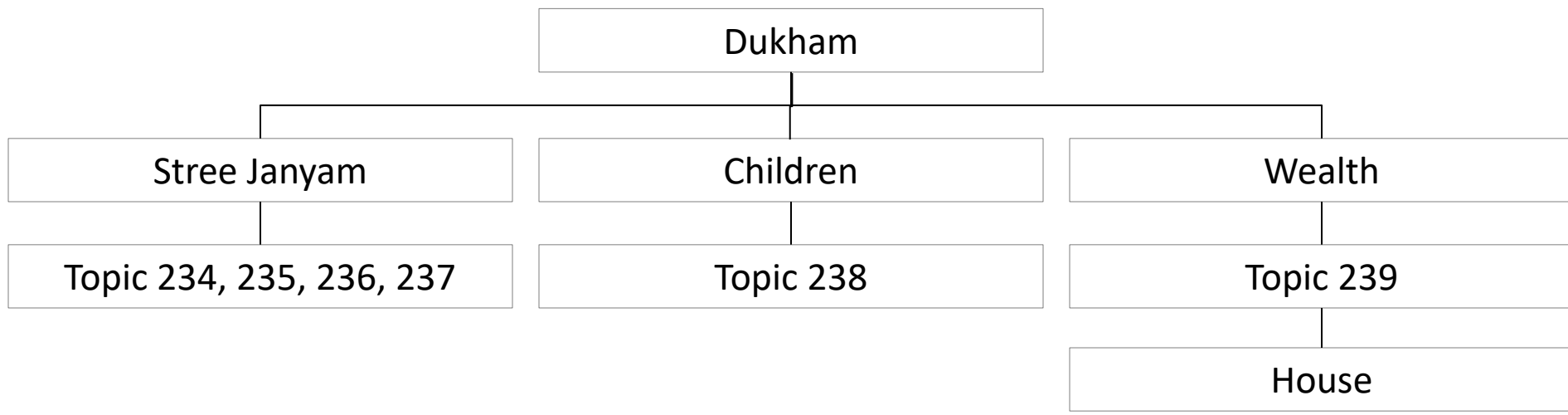
- Pains by children, wealth, house, spouse.

Example :



- Similarly Analyses Children, wealth.





इत्थं सुनिपुणं विचार्य भर्तुर्दारापत्यधनाद्यभिमानं दूरीकृत्य वनेएकाकी सन्
शमदमादिसाधनाभ्यासनिरतो बभूव ।

- Grihastas have Aparoksha Jnanam of all Dukham.
- In this manner from topics 234 – 239 – 6 topics – liability after procuring assets discussed.
- Dhara – Putra – Griha – Vairagyam.
- Vichara Sagara English translation available on the internet of Hindi text, not Sanskrit text.
- Sadhana Chatustaya Sampatti developed by Grihasta Ashrama Vichara.
- Scene : Back to kingdom.

Revision (183) :

- Bharchu trapped in forest because of conspiracy by other ministers.
- Took it as blessing not calamity.
- Prarabda connected me for Nivritti, Vedanta Vichara.
- Developed Viveka and Vairagyam to sense pleasures in palace.

Did Trivida Dosha Darshanam

Atrupa

Dukha Mishram

Bandaha

Nirodha

Not elimination of thoughts

But regulating thoughts at will

- Do Kshamdi Abhyasa.
- Through Viveka Develop Vairagyam towards wife, children, wealth – business.
- Thrown away like Kaka Vishta not feeble Vairagyam (want to throw plastic cup but later want to use for storage).

Viveka leads to

Mumukshutvam w.r.t. Moksha

Vairagyam w.r.t. Dharma Artha Kama 2440

- Viveka and Mumukshutvam are twin children born simultaneously.

• **Turn away from Dharma – Artha Kama to Moksha.**

- 3rd child – Sadhana Chatustaya Sampatti – required.

Samadhi Abhyasa

Kshama

Dama

Upama

Titiksha

Sraddha

Samadhanam

Mind
control

Sense
control

Observance
duty of one

Forebearance
of opposite

Faith

Single
pointedness
of the mind

- Abhyasa requires seclusion.

Gita :

मयि चानन्ययोगेन
भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वम
अरतिर्जनसंसदि ॥ १३-११ ॥

mayi cānanyayōgēna
bhaktiravyabhicāriṇī |
viviktadēśasēvitvam
aratirjanasaṁsadi || 13.11 ||

Unswerving devotion unto me, by the Yoga of non-separation, resorting to solitary places, distaste for the society of men.. [Chapter 13 - Verse 11]

योगी युञ्जीत सततम
आत्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा
निराशीरपरिग्रहः ॥ ६-१० ॥

yōgī yuñjīta satatam
ātmānaṃ rahasi sthitaḥ |
ēkākī yatacittātmā
nirāśīraparigrahaḥ ||6-10||

Let the yogi try constantly to keep the mind steady, remaining in solitude, alone with the mind and body controlled, free from hope and greed. [Chapter 6 – Verse 10]

- Living in seclusion require Titiksha, endurance, toughness, Sraddha, Samadhanam (focusing mind).
- Virtues developed.
- From forest scene shifts to palace.. King.
- **Ultimate message, lesson in Vedanta, we learn from king, Bharchu – secondary.**
- Bharchus Sadhana Chatustaya Sampatti, Jnanam, Moksha in future not relevant.

Topic 240 :

(२४०) मृगयार्थं वनं गतो राजा भर्छुं दृष्ट्वा भीतः पलायते —

भर्छुंस्थानापन्नो मन्त्री भर्छुंवृत्तान्तं सर्वं श्रुत्वा स्वानुयायिभिः सहैवं समालोचयत् — यदि राजा 'भर्छुर्जीवति' इति लोकवार्तां शृणोति, अथवा मृगयार्थं वनं गत्वा स्वयमेव भर्छुं पश्यति तदा मिथ्यावादिनोऽस्मान् सराजा सुतीक्ष्णं दण्डयेत् इति । एवमालोच्य सपरिवारो राजानमासाद्य 'दस्युभिर्युद्धे मृतो भर्छुः पिशाचो भूत्वा भस्मोद्धूलितसर्वाङ्गो वने सञ्चरति।स्वदृष्टिगोचरापन्नं सर्वं जनं मारयति । यस्तं दृष्ट्वा सुदूरं पलायते स जीवेत्'इति विज्ञापयामास । मन्त्रिवाक्यश्रवणमात्रेण राजा तत्त्वमविचारयन्, 'मृतो भर्छुः पिशाचः समभवत्' इति निश्चिकाय । ततः कदाचिदाखेटार्थं गतो भर्छुंवनं प्रविवेश । तत्र तरुमूले तपश्चरन्तं भर्छुं दृष्ट्वा प्रतारकमन्त्रिवाक्यं स्मरन् 'नूनमयं भर्छुः पिशाचः' इति भयेन पलायितः ।

- What happens in Kings Palace?
- New prime minister got news, Bharchu is practicing Tapas.
- Calls cabinet meeting.
- King disturbed, missing Bharchu.
- If he comes to know conspiracy, he will know he was bluffed, will become angry and punish conspirators.

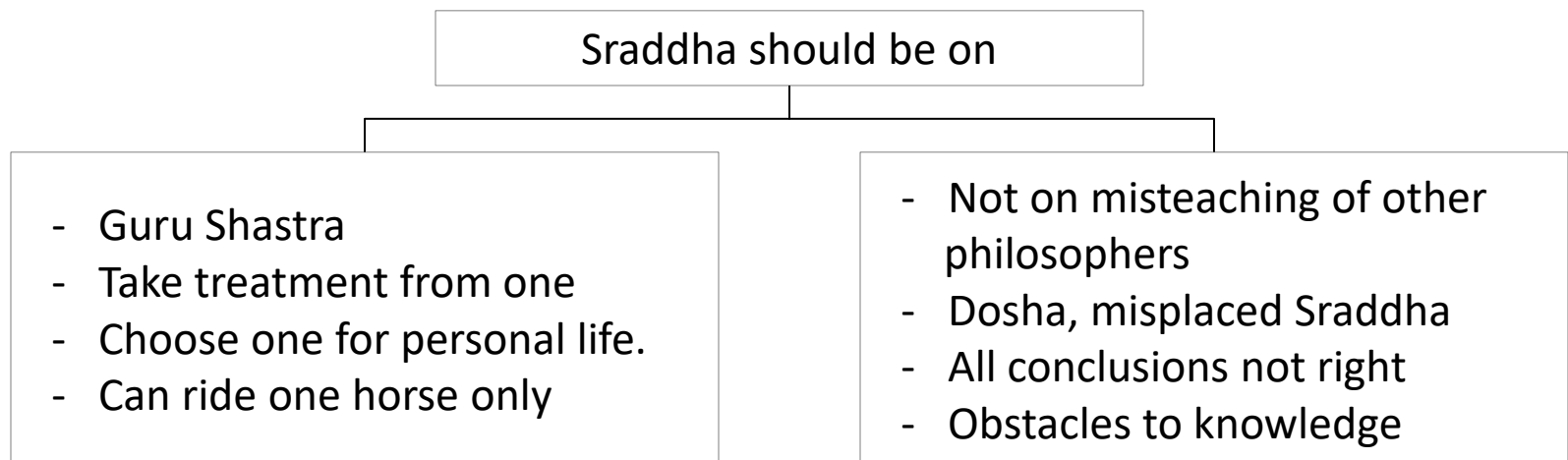
- Prime minister invents new story, Bharchu is dead and has become ghost.
- Asatyam always fragile.
- Visible ghost moving in forest, eats up people, don't go near it, wearing Vibhuti all over body.
- Run away if you see it.
- Gave false story to king, who ever runs away, will save himself.
- Indirect advise given to king.

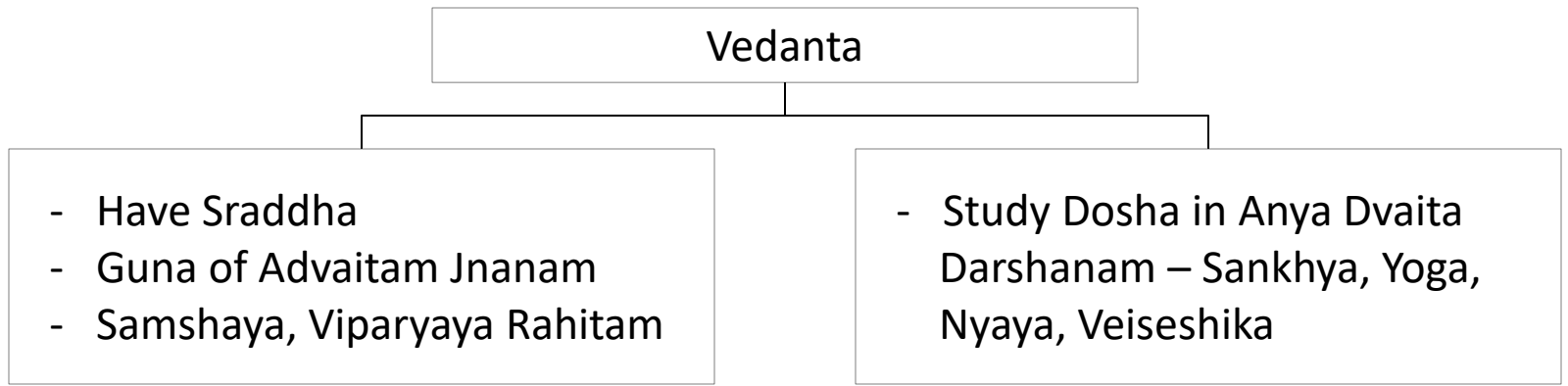
1st Mistake of King :

- Accepted death without enquiry.

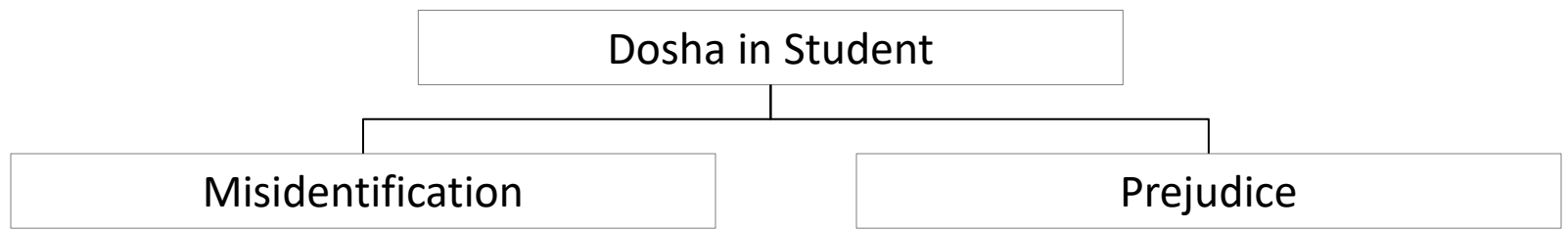
2nd Mistake of King :

- Accepted 2nd misconception without enquiry.
- King had wrong sraddha.





- In life don't find faults with others, if interested in Sthira Prajnya.
- Advaita = Right knowledge.
- All advanced Granthas analyse other philosophers – Brahma Sutra Chapter 2.
- Dasoham + Soham both don't practice.
- King concluded – Bharchu dead and has become Ghost.
- Have right Sraddha and drop wrong Sraddha.
- Don't have prejudice and misinformation.
- Kings mind polluted by prejudice and misinformation.
- Antahkarana Dosha
- Sankshepa Sharirakam 2 slokas.
- Purusha Aparadha.



- King went hunting to same forest where Bharchu lived.

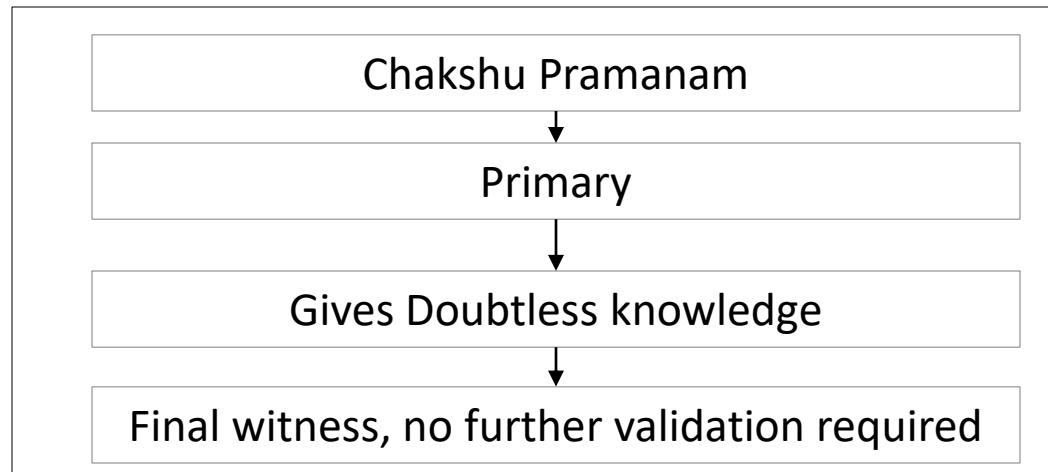
Mundak Upanishad :

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

Tapah sraddhe ye hy-upavasanty-aranye santa vidvamso bhaiksyam-caryam carantah I
surya-dvarena te virajah prayanti yatra-mrtah sa puruso hyavya-yatma II 11 II

But they who perform penance (Tapas) with faith (Sraddha) in the forest (solitude), having control over their senses, are learned and are living the life of a mendicant, go through the orb (path) of the sun, their good and bad deeds consumed, where That immortal and undecaying Purusa is.[I – II – 11]

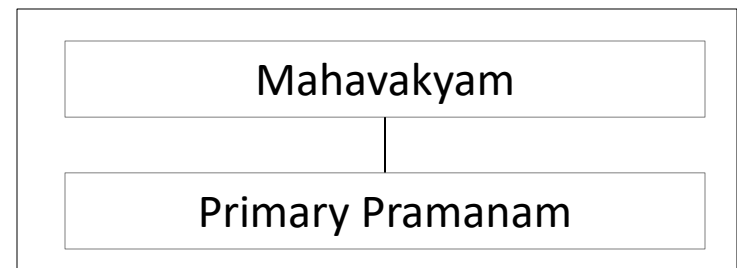
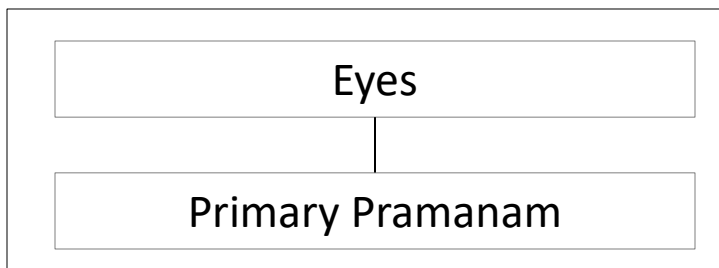
- King goes to Bharchuvanam where Bharchu was practicing Tapas.
- Far away he saw Bharchu seated under a tree alive.



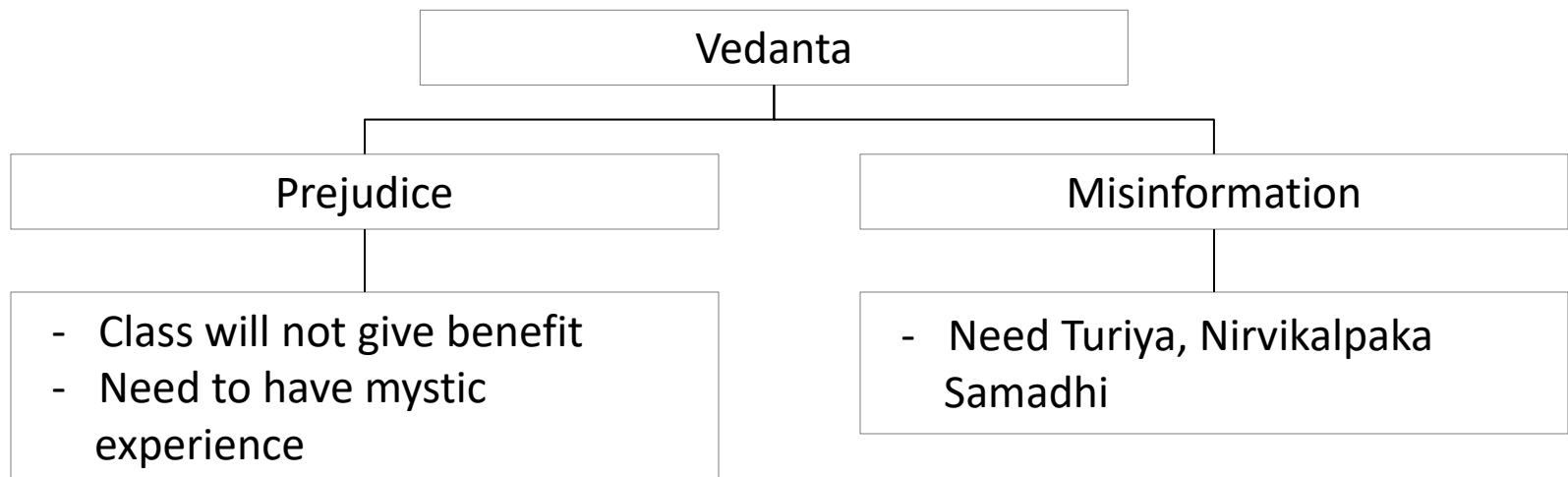
- Because of prejudiced mind – my understanding is penultimate knowledge and misinformation that there is some other mystic experience, king did not accept it as Jnanam.
- Cognition – perception took place with Chakshu Pramanam.
- It is Jnanam generated by primary Pramanam.
- Cognition = Final knowledge.
- King did not give status of Aparoksha Jnanam.
- Treated it as secondary or no knowledge status.
- **Knowledge** : Bharchu is alive as human beings.
- Knowledge and fact that Bharchu was alive not accepted.

Vedanta :

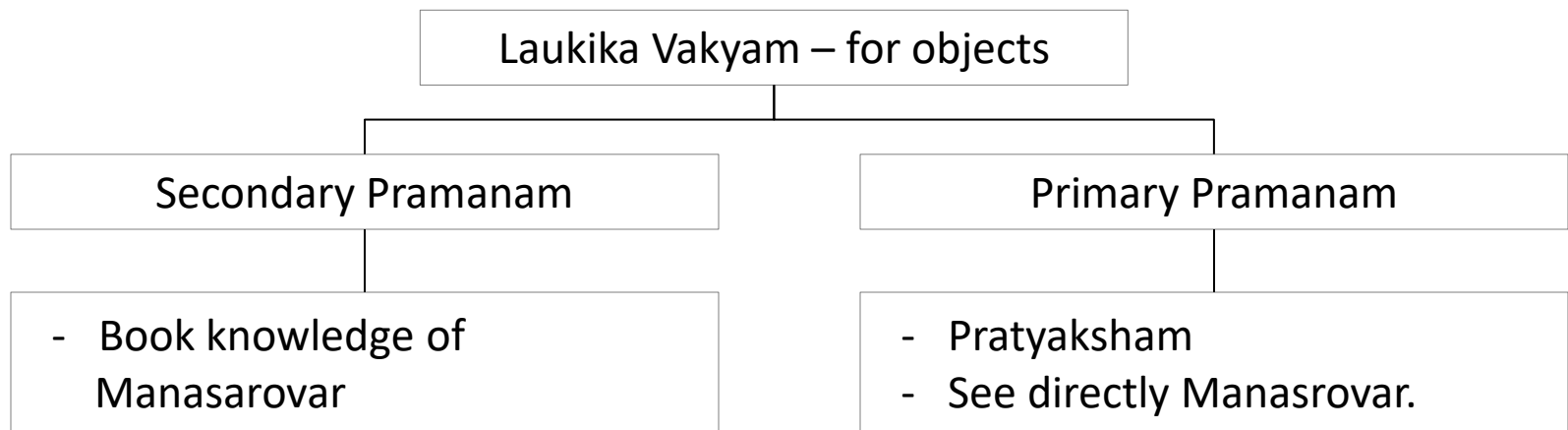
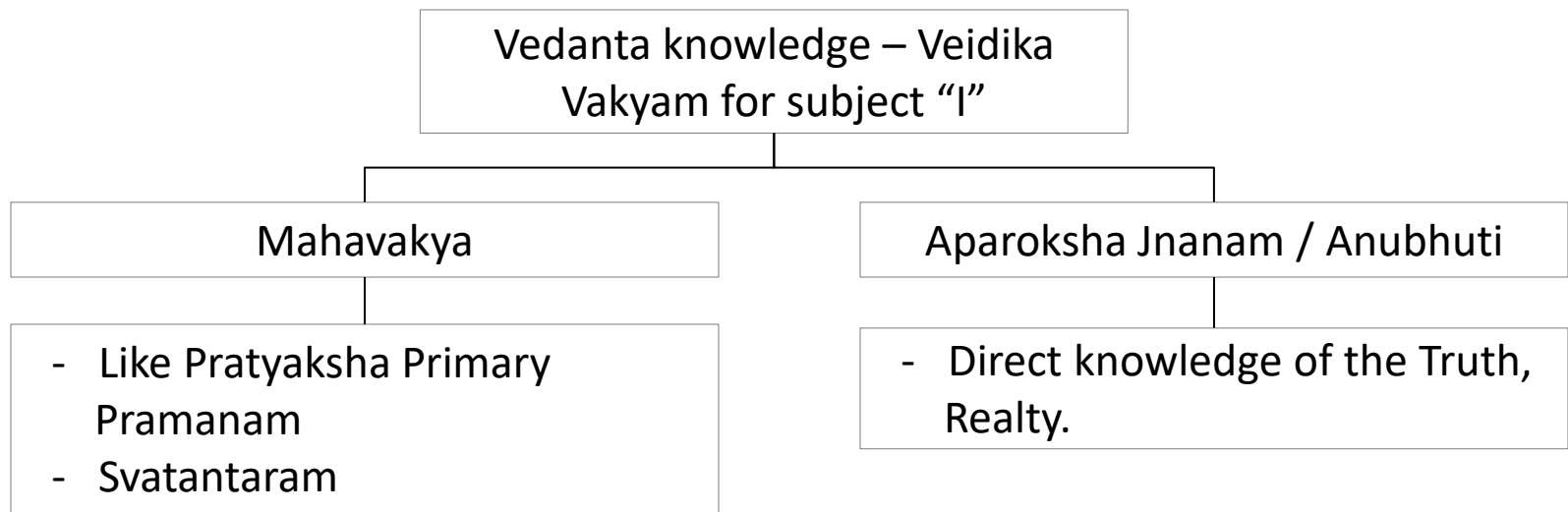
- Student understands Mahavakyam.
- Do not treat it as final liberating knowledge.
- Because of prejudice and misinformation, student have only knowledge.
- Down grade primary knowledge, give it stepmotherly treatment, book knowledge, penultimate knowledge.



- Imagine, mystic event will take place.
- Understand – no experience can consummate knowledge.
- Never am satisfied with what I have, but have new expectations.
- This does not allow final knowledge to give benefit.
- Give Shastric knowledge, step motherly treatment.
- King can't enjoy Bharchu Jnanam.
- If no prejudice and misinformation, would have embraced Bharchu.
- In spite of Pramanam being Pramanam and Prama being Prama, king confused.



- We loose benefit of Jeevan Mukti.
- King sees Bharchu and concludes, he is a Ghost.
- Out of fear, king runs away.



- For fire, Anumanam, inference possible, can go behind mountain to verify.
- **Sakshatkara – not seeing Brahman as an object but knowing it as self, the subject, pure awareness, consciousness.**
- If you don't know this, it is called prejudice, misinformation.

- Brahma Jnanam not extraordinary mystic experience.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- **No Brahman experience, as Brahma available in all experiences as Chaitanyam.**
- No special experience possible.
- **Understanding in class is itself Aparoksha Jnanam.**

Revision (184) :

मन्त्रिवाक्यश्रवणमात्रेण राजा तत्त्वमविचारयन्, 'मृतो भर्क्षुः पिशाचः समभवत्' इति निश्चिकाय । ततः कदाचिदाखेटार्थं गतो भर्क्षुवनं प्रविवेश । तत्र तरुमूले तपश्चरन्तं भर्क्षुं दृष्ट्वा प्रतारकमन्त्रिवाक्यं स्मरन् 'नूनमयं भर्क्षुः पिशाचः' इति भयेन पलायितः ।

- Topic 230 – 240 – Bharchu story concluded here.
- Climax scene of Bharchu story
- What is role of Sravanam, Mananam, Nididhyasanam?

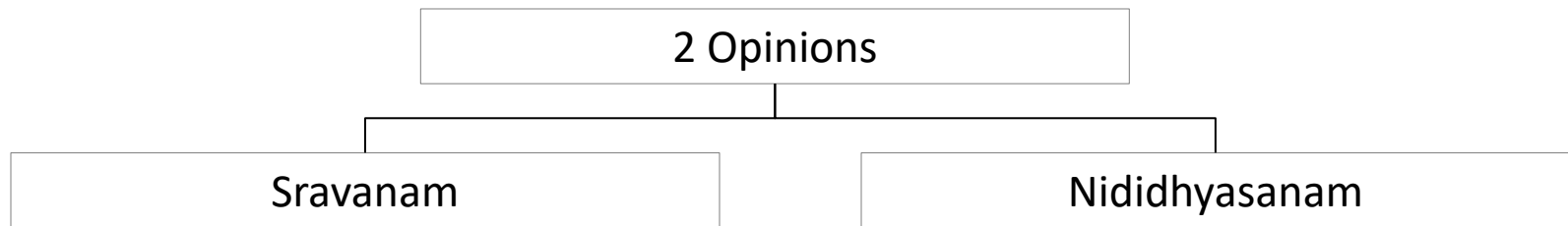
Brihadaranyaka Upanishad :

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म
प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitaṃ maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- Does not say relative role of each.

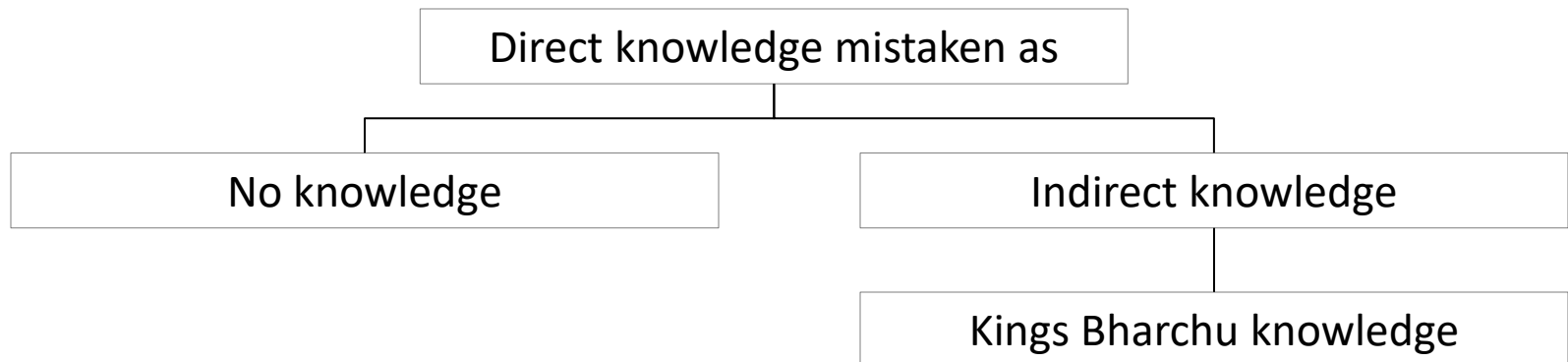


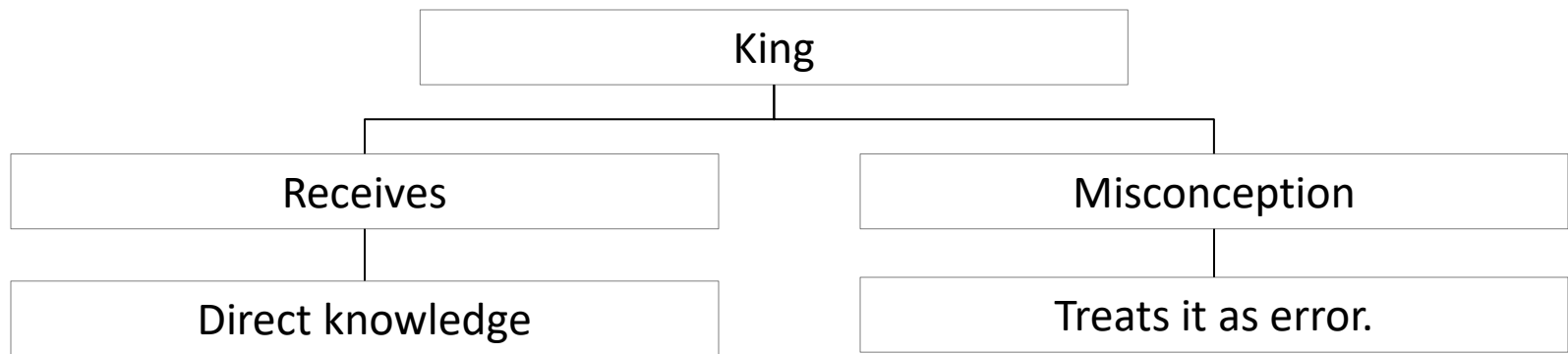
Sravananam	Nididhyasanam
<ul style="list-style-type: none"> - Mukhyam, Angi, Primary - Mananam, Nididhyasanam, Angam, subsidiary. - Nischaladasa here, Sarvagya Muni in Sankshepa Sharirakam, Vidyaranya in Panchadasi, Madhusudhana Saraswati, hold this view. - Majority - Involves Shastra Pramanam - Exposure only during teaching - Mananam and Nididhyasanam to clean the intellect of misconceptions and wrong orientations. - Student stops using Shastra as direct knowledge, because of obstacles knowledge ineffective, can't give benefit. - Mananam and Nidhyasanam not for generation or conversion of indirect knowledge. 	<ul style="list-style-type: none"> - Mukhyam, gives direct knowledge, Angi. - Sravanam, Mananam, Angam - Sureshvaracharya in Naishkarmya Siddhi holds this view. - Vachaspati Mishra holds this view. - Minority - Only meditation gives direct knowledge.

- **When misconceptions go away, student learns to treat Sravana Jnanam properly as direct knowledge and gets benefit.**
- Student convinced, has attitudinal change, gets benefit.

Bharchu Story :

- Aparoksha Jnanam of Bharchu generated by Pratyaksha Pramanam gives king direct knowledge.
 - If he had accepted it, should have jumped with joy, embraced him, taken him back, reinstate him.
- **King did not treat Bharchu Jnanam as direct Jnanam.**
 - Benefit – missed.
 - Instead of Ananda, gave him fear, ran away.





- What we have is direct knowledge of Atma, directly available, not book knowledge of Manasarorar.
- Books deal with Anatma, distant, remote objects.
- **Mahavakya Sravanam – gives direct Atma Jnanam, about my nature, Sakshi Svarupa Chaitanyam, not indirect knowledge.**
- We treat Sravanam as partial knowledge, Angam, Meditation as primary.
- Give Shastra Sravanam step motherly treatment.
- With Mananam and Nididhyasanam misconceptions go away.
- Understanding itself gives direct knowledge.
- Bharchu Katha to show that direct knowledge can be wrongly taken as no knowledge or indirect knowledge.

Climax : Bharchum Drishtva

- Aparoksha Jnanam.

- Student remembers other talks or books which talks of realisation in meditation, misconception, wrong notion.
- Thinks meditation gives direct knowledge.
- Topic 28, 29, 30, 31 = Nischala Dasa discussed – Sravanam.

Panchadasi :

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीर्भवेत् ।
सर्वत्रैव महावाक्यविचारादपरोक्षधीः ॥६९॥

An indirect knowledge of Brahman by the intellect can be gained from other Sruti passages also; but direct knowledge is achieved by meditating on the great sayings of the Sruti. [Chapter 7 – Verse 69]

- Aham Brahma Asmi.
- Tat Tvam Asi.

Sankshepa Sharirakam :

- Purusha Karada...

a) Dishana Na Jnanam :

- Direct knowledge in class is polluted by wrong notions.

b) Purusha Aparadha Matina :

- Because it is contaminated with wrong notions of intellect.

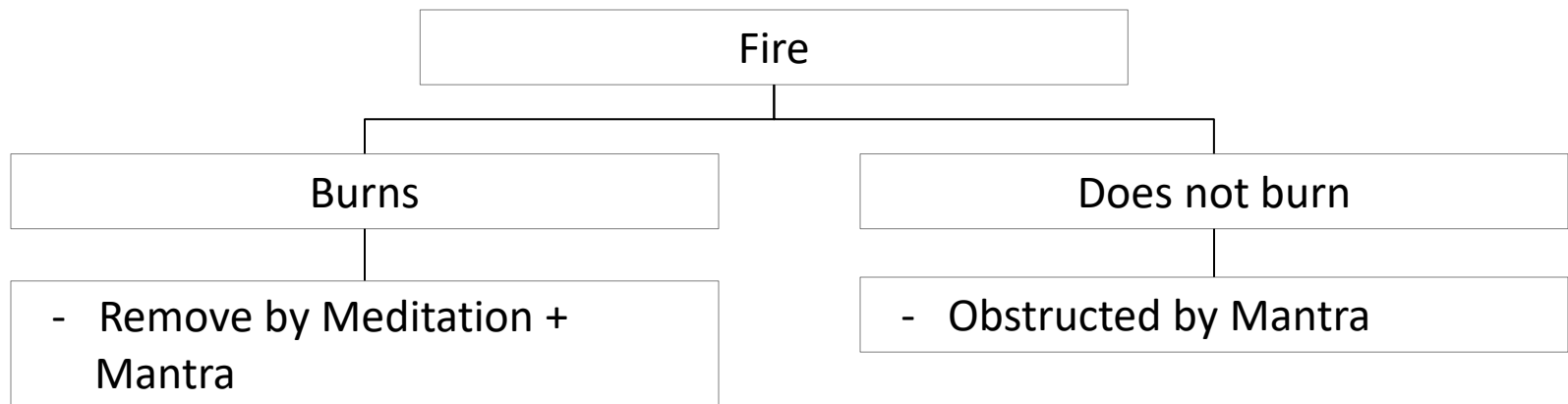
Eyes	Veda – like eyes
- Gave direct live Bharchu knowledge.	- Give direct knowledge - I am Brahman

c) Na Phalaya Bharchu Vishaya Bavati :

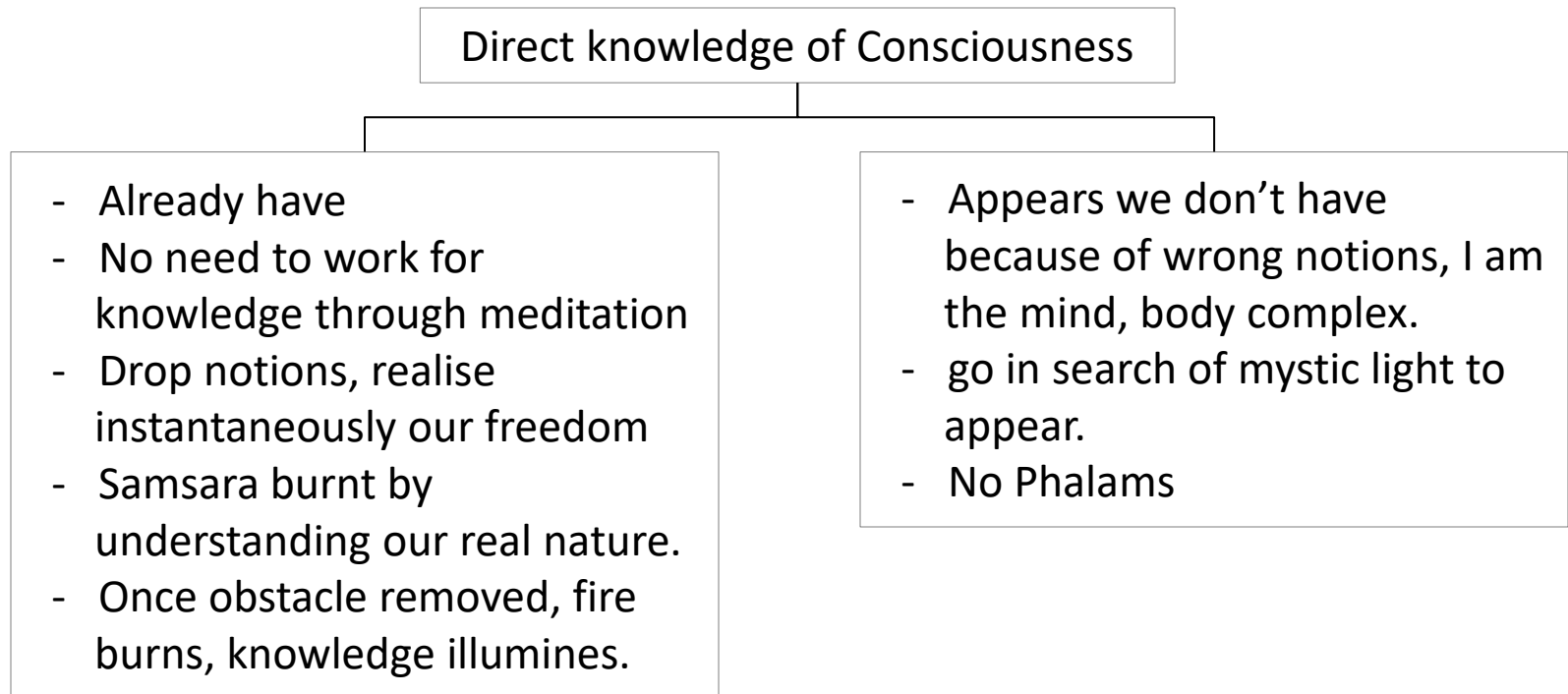
- Misconceptions fed by ministers cloud the intellect.
- Direct knowledge not treated as valid knowledge.
- Aparoksha Jnanam does not give Ananda.
- **Atma Jnanam received during Mahavakya Sravanam gives direct knowledge.**
- **Student does not get benefit.**
- **Direct knowledge not absent but not taken as direct knowledge.**
- Student waits for mystic experience in meditation.
- Sarvagya Muni is disciple of Shankara and Sureshvaracharya.
- Muni says that during Mananam, only Misconceptions go away from intellect.
- **Wrong habit, notions of Deha Abhimana becomes weaker, go away from intellect.**

Another Example :

- Fire has burning power
- Obstructed by different methods, Sita did that when Anjaneers tail had fire.
- Sita stopped the fire power with her Yoga Shakti, Mantra power.
- With Mantra power can loose burning power.



Sarvagyata Muni :



Bharchu Katha Summary :

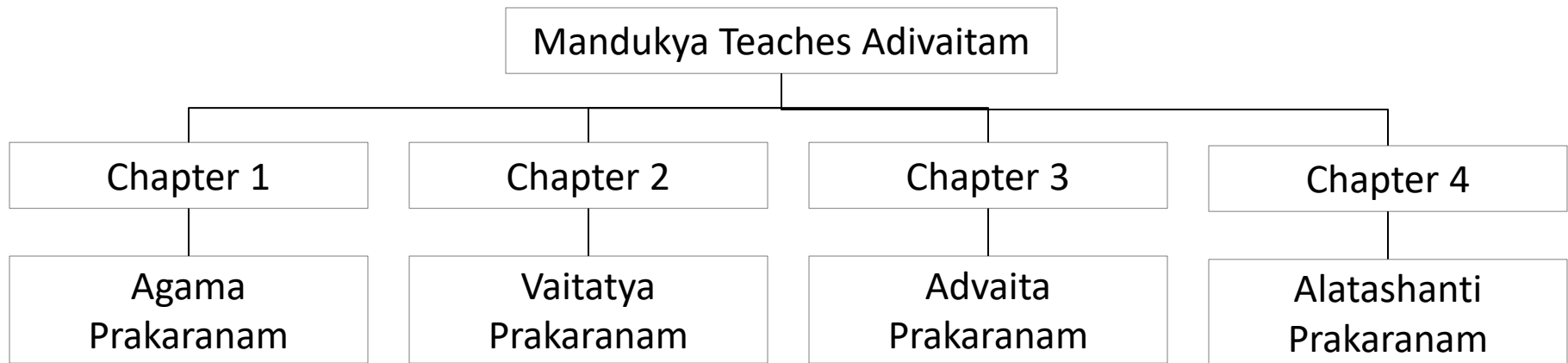
- Our understanding is Aparoksha Jnanam.
- Only remove misconception.
- **2 slokas – from Sankshepa Sharirakam Purusha Paradaha.**
- **Thrill goes down through entire body.**
- Not understanding this Sloka, we deprive ourselves of the knowledge we have gathered in several classes.
- Drop wrong notions.
- Understand role of Mahavakyam clearly.
- What is Moral of Story?

Topic 241 :

(२४१) भर्च्छुर्दृष्टान्तस्य प्रकृतेन योजनम् — प्रतारकमन्त्रिवाक्यं सत्यत्वेन गृह्णन् राजा वने जीवन्तं भर्च्छुं स्वचक्षुषा पश्यन्नपि प्रतारकस्य मिथ्यावाक्ये विश्वासेन भर्च्छुं पिशाचमेव मन्यमानो यथा सुदूरं प्राद्ववत्, तथा द्वैतिनां भेदवादे विश्वसन्नपरिपक्वमतिरज्ञानी 'तत्त्वमसि' इति गुरूपदिष्टमहावाक्यजन्यसाक्षात्काररूपब्रह्मात्मैक्याकारान्तःकरणवृत्त्युदयेऽपि भेदवादिनो मिथ्यावाक्यविश्वासेन महत्तरं दुःखमेवानुभवेत् । न तस्य कदापि ब्रह्मात्मैक्यसाक्षात्कारो भवेत् । भेदवादमसत्यतया गृह्णतो जिज्ञासोरेव महावाक्याद्ब्रह्मात्मैकत्वसाक्षात्कारो भवेत् । तस्मादवैदिकत्वाद्भेदवादो मिथ्या, न परमपुरुषार्थसाधक इति निश्चित्य तत्र विश्वासो दूरीकर्तव्यः ।

Mantri Vakyam	Pratyaksha
<ul style="list-style-type: none">- Mithya- Taken as Sathyam- Apramana Vakyam	<ul style="list-style-type: none">- Live Bharchu- Satyaha- Taken as Mithya- Pramanam

Dvaita Vakyam	Advaita Vakyam
<ul style="list-style-type: none"> - Dasoham - Taken as Satyam - Full faith - Mind powerful - Runs after during transactions - Mind not ripened to understand - Δ format 	<ul style="list-style-type: none"> - Soham - Said in every class - Preserved in CD, website - Binary format - No faith - Run away



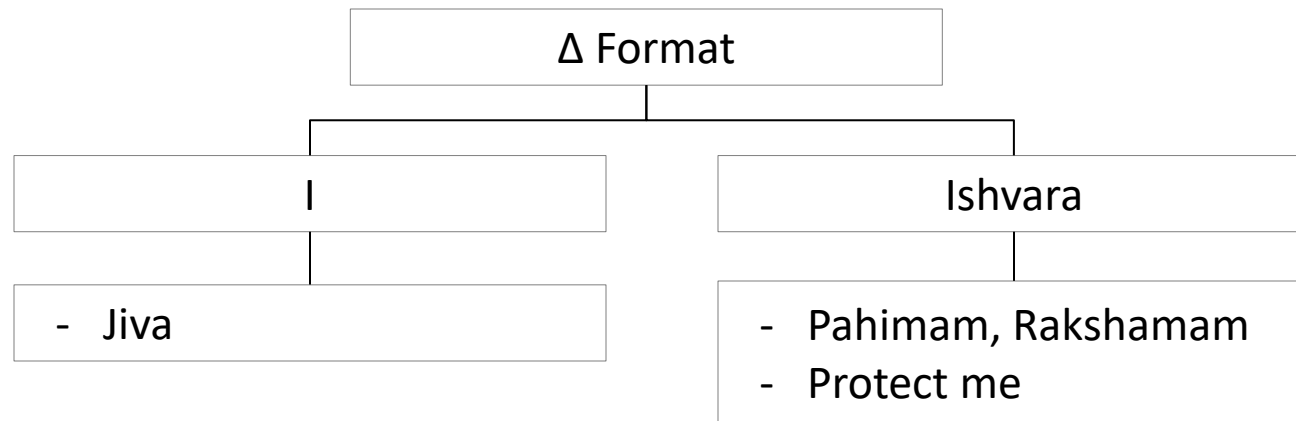
Why world is Mithya?

- I. No origination
- II. No existence of its own
- III. World appears, borrows existence from me, Brahman.
- IV. World is play of Maya Shakti of Brahman.

- Listen to Guru Upadesa – Tat Tvam Asi – 3 rounds Upanishads, 3 times Gita.
- Long Sentence.. Guru Upadishate.. Udaya Api in topic 241 middle.

Antahkarana Vritti Udaya :

- Direct knowledge rises in the mind of the student.
- Understanding = Direct knowledge message of Mahavakya.
- Brahma – Atma Aikyam = Meaning of Mahavakya.
- Sakshat Kara – not book knowledge, realisation – enlightening have mystic connotation.
- Veda Vachana Mithya – Bheda Vakyam, Δ format.



- Perpetuates Samsara.
- No Jeevan Mukti.
- Treat Aparoksha Jnanam as Paroksha Jnanam.

- **Jivan Mukti uses binary format for life, no anxiety.**

- Not bothered about rebirth, Videha Mukti.
- If in Δ format, will have anxiety of Videha Mukti, next Janma, will postpone Binary format.
- To be a Jnani, reject Δ format as based on Ajnanam, Mithya.
- When this is deeply entrenched, he gets Mahavakya Jnanam.
- **Δ format becomes weaker, binary grows stronger.**
- Δ format, Dasoham is Aveidikam.
- Stepping stone, Karma Khanda, Upasana Khanda, provisional not final.
- Revise Mandukya Upanishad repeatedly.
- Use Δ format minimum, come to binary format soon.
- Don't remain in LKG for 10 years because teacher very kind.
- Δ format is not Tatparyam, centra message of Veda.
- Binary is final message.

Mandukya Upanishad :

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate |

prāgutpatterajaṁ sarvaṁ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

- Student in Δ format, Dasoham format is Kripanaha, unfortunate deserves sympathy, pity.
- Δ format seemingly Veidika, Bheda Vada, Mithya, really Aveidikam.
- Can't take you to Moksha.
- Register this message well.
- Drop Δ format, come to binary.

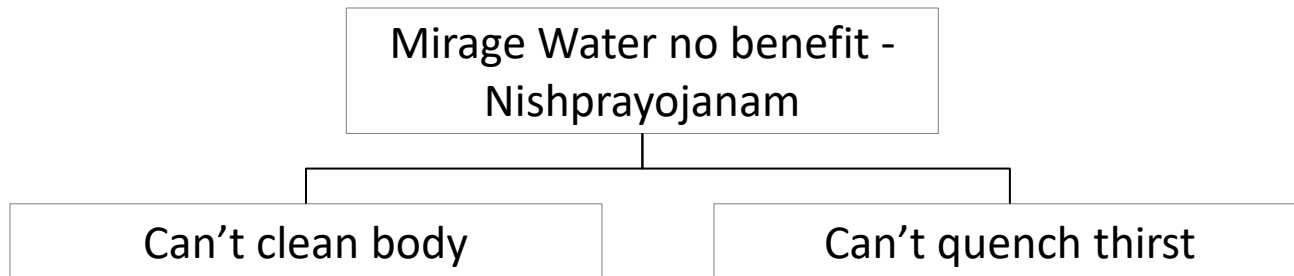
Revision 185 :

भेदवादमसत्यतया गृह्यतो जिज्ञासोरेव महावाक्याद्ब्रह्मात्मैकत्वसाक्षात्कारो भवेत् ।
तस्मादवैदिकत्वाद्भेदवादो मिथ्या, न परमपुरुषार्थसाधक इति निश्चित्य तत्र विश्वासो
दूरीकर्तव्यः ।

- 5th chapter – 2nd student – Adrushti.

I) Student's question :

- If Advaitam alone Satyam then :
 - Guru – Vedanta Shastra can't benefit a person.



II) To accept utility of both, have to take Brahman, Guru, Shastram :

- 3 Satyams
- Contradiction
- Advaitam, Invalid, Apramanikam

III) Guru Answers :

Reasoning : 1st

- Advaitam invalid
- Conclusion
- Apramanikam
- Sruti Yukti, Smruti.

Guru Takes Conclusion 1st :

- Guru – Shastra Mithyatvat Nishprayojanam Advaitam Apramanikam, invalid.
- Sruti, Smruti, Yukti reveals Advaitam = Pramanikam.
- Smruti : Puranas, Yoga Vasishta Itihasa quoted.
- Shankara – Avatara, establishes Advaitam Satyam.

Yukti :

- Several Advanced Granthas quoted.
- Logic established.
- Bheda Jingyasa, Khandana Khanda.

- Advaitam Pramanikam, Dvaitam Apramanikam established.
- Need traditional Tarqa Shastra expertise to reason out.

Sruti :

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- No plurality.
- Don't accept Bheda Samsara as the reality.

Taittiriya Upanishad :

यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaraṃ kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- **If you hold to Dvaitam as ultimate reality you will have fear.**

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

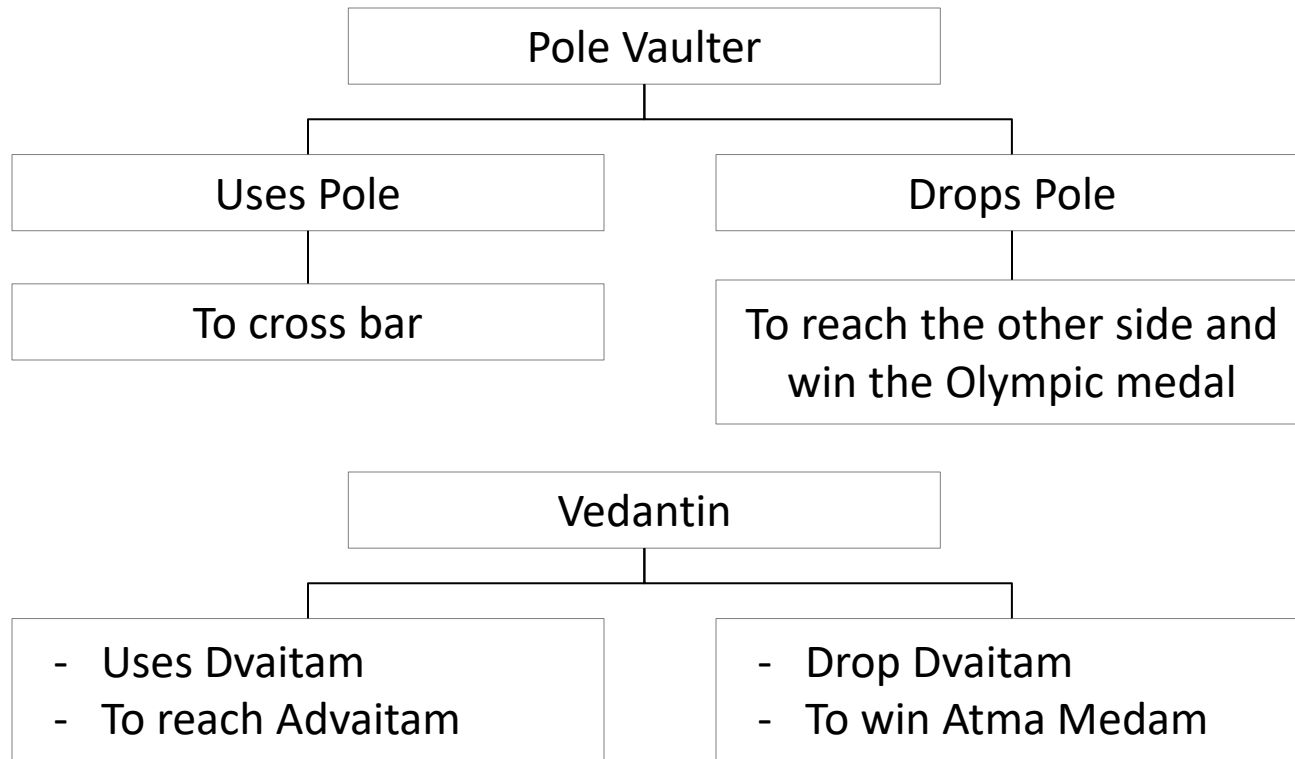
yato vāco nivartante | aprāpya manasā saha |

ānandaṁ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

- **Holding on to Advaitam alone as the nature of universe = Moksha.**
- As long as one holds to Dvaitam, Advaita Jnanam will not arise.
- Dvaitam should be held loosely and Advaitam strongly.
- Keep intention of dropping Dvaitam later.

Example :



- Dvaita Vada should not be deeply entrenched, should be left loose.
- Bheda Bakti loosely held then Mahavakya Smoothly takes you to Atma Jnanam.
- Dvaita Bhakti is obstacle for Mahavakyam, not deficiency of Mahavakyam.
- It is because of strong attachment to Bheda Vada, attachment to world, Ishvara, other than you.
- Both Anatma, I am nondual Atma.
- World, body, Ishvara other than me is → Anatma.

- To convey this, Bharchu story was taught.

- **Crucial Message :**

King Saw minister with own eyes, most powerful Pramanam.

- Shastra Pramanam also functions through ears and eyes – Srotra and Chakshu Pramanam.
- Eyes – most powerful, gives direct Aparoksha Jnanam to king about Bharchus existence.
- Chakshu Pramanam made invalid, not Dosha of eyes.
- Prejudice and wrong notions given by others made king drop chakshu Jnanam deliberately.

- **Dvaita Shastram conditions our mind.**

- Karma Khanda, Upasana Khanda, religion blessing in initial stage.
- Nastikas get knowledge faster than religious people.
- Paramatma – up there... is an obstacle for Advaitam.
- Bhagawan someone other than me is strongly entrenched.
- Tat Tvam Asi does not click.
- Seek Ishvara Anugraha.
- Mahavakya lightly received, get cross ventilation.
- Δ format permanently remains.

- 30 years of Vedanta Sravanam, Guru ineffective.

Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः
 शृण्वन्तोऽपि बहवो यं न विद्युः ।
 आश्चर्यो वक्ता कुशलोऽस्य लब्धा
 आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
 srnvanto'pi bahavo yam na vidyuh,
 Ascaryo vakta kusalo'sya labdha
 ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

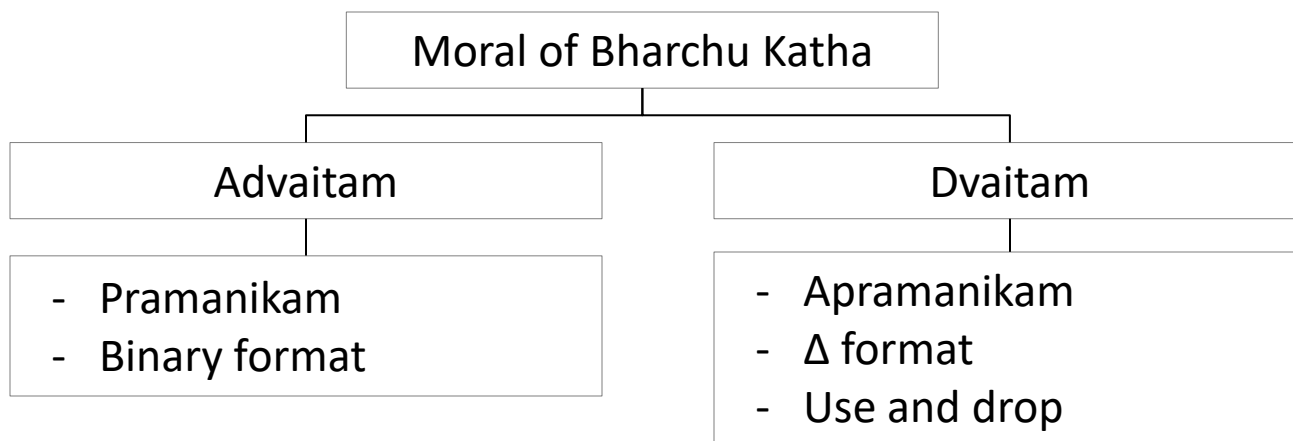
Gita :

मनुष्याणां सहस्रेषु
 कश्चिद्यतति सिद्धये ।
 यततामपि सिद्धानां
 कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

manuṣyāṇāṃ sahasrēṣu
 kaścidyatati siddhayē ।
 yatatām api siddhānām
 kaścinmām vētti tattvataḥ ॥ 7-3 ॥

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

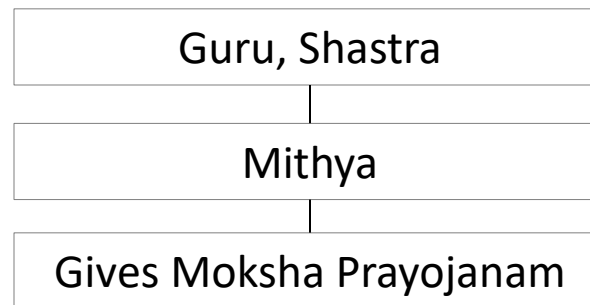
- All students will not come to binary format.



- Sishyas conclusion altered by Guru.

2nd Part of Sishyas objection reasoning :

- Dvaitam – Mithya – can't give Moksha.
- Mithya Guru, Shastram are Saprayojanam, can benefit student, inspite of being Mithya.



- **Offensive** : Mithya alone can give Prayojanam.

- **Brahman beyond all field of transactions.**
- **Can't give Dosha or give Prayojanam, can't do either.**

- Mithya can give Prayojanam and Mithya alone can give Prayojanam.

Topic 242 : New Story

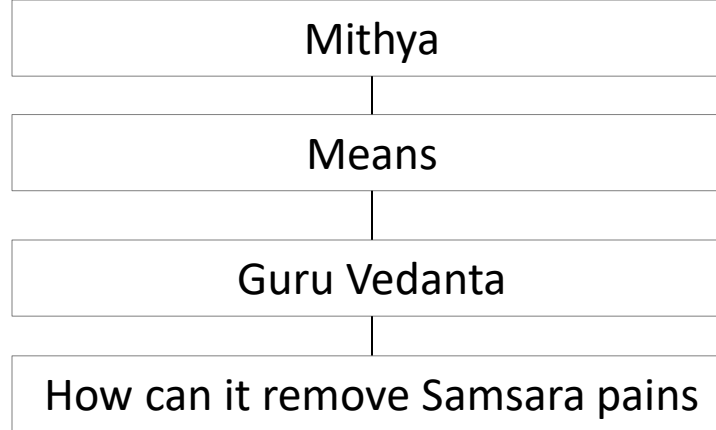
(२४२) मिथ्यासंसारदुःखं मिथ्योपायेन निवर्तेतेत्येतदुपपादनाय काचन कथा —

Important Message :

- With Mithya Shastram and guru, Samsara Dukham, pain of Samsara is eliminated.

यदुक्तं गुरुवेदान्तादयो मिथ्या । कथं ते संसारदुःखनिवर्तनक्षमा इति, तत्रोच्यते — संसारदुःखं मिथ्या। तस्मान्मिथ्योपायेन तन्निवर्तेत; समसत्ताकयोर्निवर्त्यनिवर्तकभावदर्शनात्। गुरुवेदान्तादयो यदि सत्यास्तर्हि तैर्मिथ्यासंसारदुःखं न निवर्तेत । अत्र कश्चन दृष्टान्तो वर्ण्यते

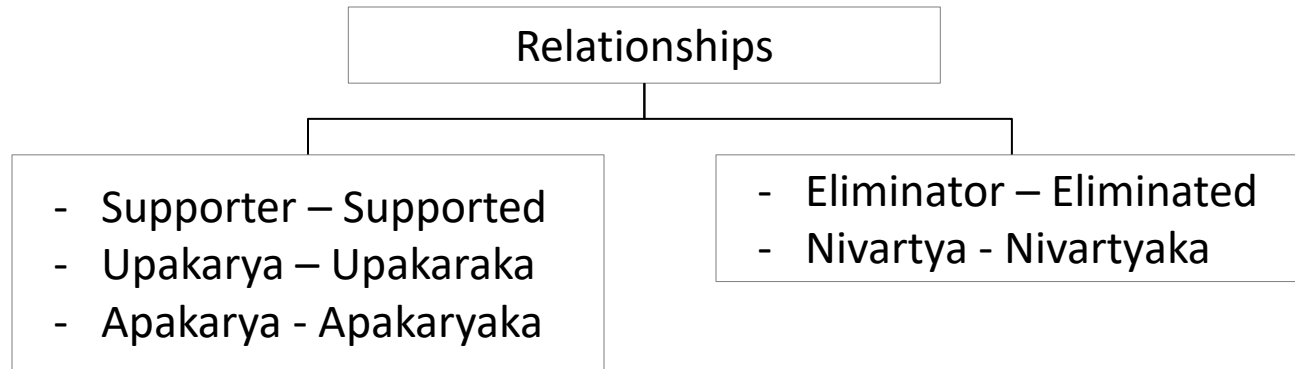
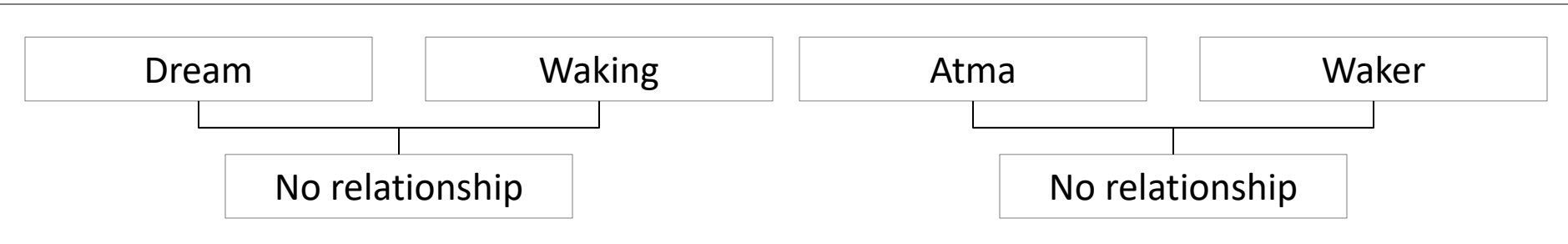
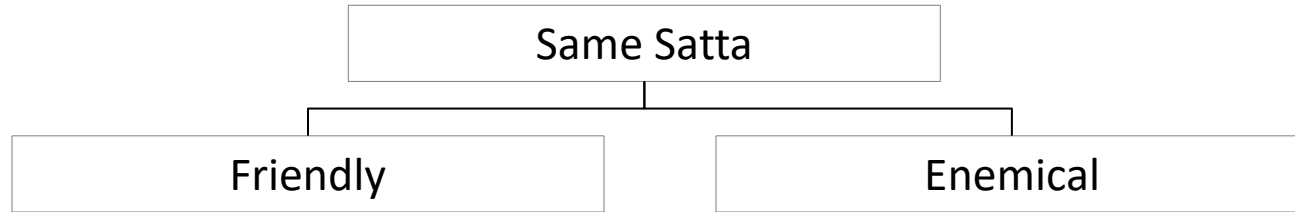
Sishya :



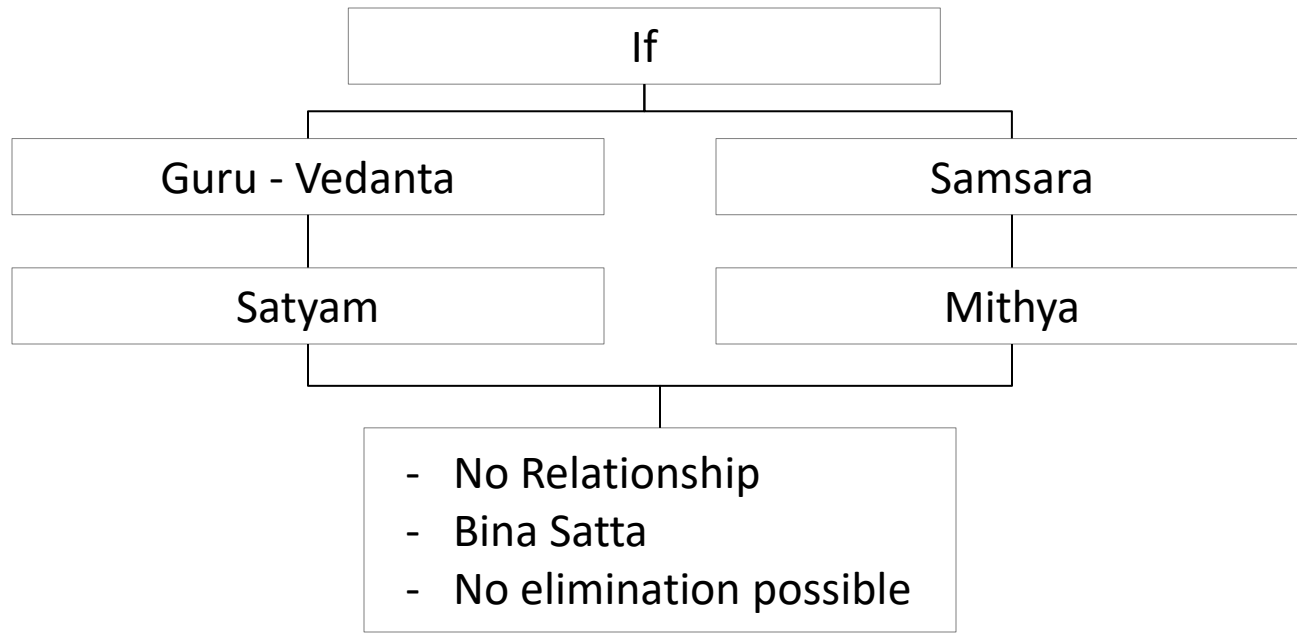
Guru :

Advaitam	Guru, Shastra, Samsara
<ul style="list-style-type: none">- Alone Satyam- No Samsara	<ul style="list-style-type: none">- Mithya

- Mithya alone can eliminated Mithya problems, same order of reality, same Satta.



- Both relationships when reality similar.



- Sat Pratipaksha Dosha
- Your Hetu (Reason) Supports my Argument.

Samana Satta	Vishama Satta
- Relationship possible	- No Relationship

- Story to convey above, like Bharchu story.

देवेन्द्रवत्पराक्रमशाली सार्वभौमः कश्चनासीत् । स कदाचित्
निशितकृपाणपाणिभिरहर्निशमनिद्रैर्जागरूकैः रक्षिभिर्गुप्ते हर्म्यतले पुष्पास्तीर्णे मञ्चे रात्रौ शयानः
स्वप्नमेवमपश्यत्

2nd King – Story – Dreaming :

- Devendra = Emperor – Chakraborthi had protectors.
- Soliloquy of king.

I) Rich King things :

- If I am Rich, doctors will come my residence.

II) Poor Doctor thinks :

- I am poor, don't get benefit of king, does not pay me well.

Brihadaranyaka Upanishad : Maitreyi Brahmana [Chapter 2 – 4th Section & Chapter 4 – 5th Section]

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति,
आत्मनस्तु कामाय जाया प्रिया भवति ।
न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति,
आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति,
आत्मनस्तु कामाय वित्तं प्रियं भवति ।
न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति,
आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्शत्रस्य कामाय क्शत्रं प्रियं भवति,
आत्मनस्तु कामाय क्शत्रं प्रियं भवति ।
न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति ।
न वा अरे देवानां कामाय देवाः प्रिया भवन्ति,
आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति,
आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो
निदिध्यासितव्यो मैत्रेयि; आत्मनि खल्वरे
दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ६ ॥

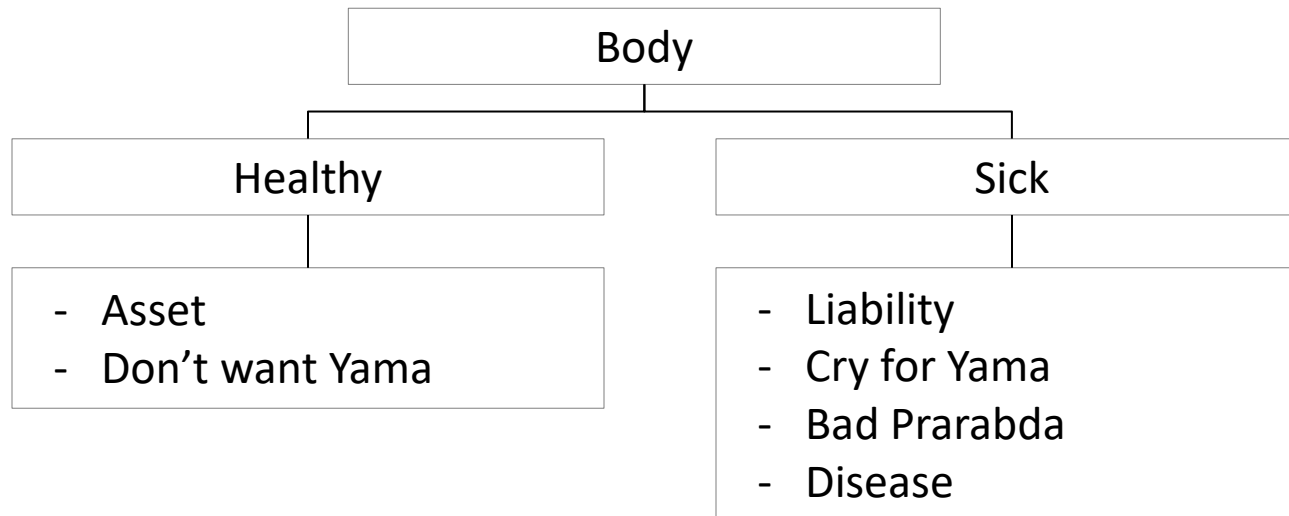
sa hovāca, na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kśatrasya kāmāya kśatraṃ priyaṃ bhavati,
ātmanastu kāmāya kśatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo
nididhyāsitavyo maitreyi; ātmani khalvare dṛṣṭe
śrute mate vijñāta idaṃ sarvaṃ veditam || 6 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreya, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- Over body loves with motive.
- Digs at Grihasta.
- Vichara Sagara always has Sanyasi in mind.
- Does Nindha of Grihasta to get Anya Ashrama Prashamsa.
- Mother, father, children criticized.
- Kama – here is Prayojanam.
- We place love in other places.
- If I am unproductive, they won't turn in my direction.

Anvaya	Vyatireka
<ul style="list-style-type: none"> - If useful loved - Healthy, contributing 	<ul style="list-style-type: none"> - Useless – not loved - Preetihi Nasti ????

- When contributing, go to airport to receive, embrace.
- Person old, sick, can't contribute.
- **Asset turns to liability at any time.**



Baja Govindam :

यावद्वित्तोपार्जनसक्त-
स्तावन्निजपरिवारो रक्तः ।
पश्चाज्जीवति जर्जरदेहे
वार्ता कोऽपि न पृच्छति गेहे ॥ ५ ॥
(भज गोविन्दं भज गोविन्दं...)

**Yavadvittoparjanasakta-
stavanijaparivaro raktah ।
pascajjivati jarjaradehe
vartam ko'pi na prcchatu gehe ॥ 5 ॥
(bhaja govindam bhaja govindam...)**

As long as there is the ability to earn and save, so long are all your dependents attached to you. Later on, when you come to live with an old, infirm body, no one at home cares to speak even a word with you! (Seek Govinda, Seek Govinda...) [Verse 5]

- Criticised rudely in old age.
- Sinner, why surviving, why can't you die, hurting words hurled.
- Taken care by nurse, flies around wound, wife stays far away, has to save others.

I) Anvaya :

- Healthy child – parents keep on lap, nourish.

II) Vyatireka :

- Sick, invalid, keep medicine, walk away.

Baja Govindam : One verse

Aim :

- Register idea, give up Raaga – attachment to world.
- Effralogist says kidney donor required, relatives stop visiting.

Brihadaranyaka Upanishad :

तदेतत्प्रेयः पुत्रात्, प्रेयो वित्तात्, प्रेयोऽन्यस्मात्सर्वस्मात्,
अन्तरतरं, यदयमात्मा । स योऽन्यमात्मनः
प्रियं ब्रुवाणं ब्रूयात्, प्रियं रोत्स्यतीति, ईश्वरो ह, तथैव स्यात्;
आत्मानमेव प्रियमुपासीत; स य आत्मानमेव प्रियमुपास्ते
न हास्य प्रियम् प्रमायुकम् भवति ॥ ८ ॥

tadetatpreyaḥ putrāt, preyo vittāt, preyo'nyasmātsarvasmāt,
antarataram, yadayamātmā | sa yo'nyamātmanah
priyaṁ bruvāṇaṁ brūyāt, priyaṁ rotsyatīti, īśvaro ha, tathaiva syāt;
ātmānameva priyamupāsita; sa ya ātmānameva priyamupāste
na hāsy priyam pramāyukam bhavati || 8 ||

This Self is dearer than a son, dearer than wealth, dearer than everything else, and is innermost. Should a person (holding the Self as dear) say to one calling anything else dearer than the Self, '(What you hold) dear will die'—he is certainly competent (to say so)—it will indeed come true. One should meditate upon the Self alone as dear. Of him who meditates upon the Self alone as dear, the dear ones are not mortal. [1 - 4 - 8]2478

- Doctor treats for money.
- King in dream with above ideas.

तत्र मध्ये मार्गं कञ्चन परिव्राजकमपश्यत् । स च राज्ञे किमप्यौषधमदात् । तदुपयोगेन राज्ञो निश्शेषतया व्रणविरोपणमभवत् । एवं स्वप्नं पश्यत एव राज्ञो निद्राक्षयोऽभूत् । राजा प्रबोधमवाप । जाग्रता तेन न सृगालः, न तेन कृतं पादक्षतम्, न दुःखम्, न परिव्राजकः, नौषधं वा किञ्चिदपि दृष्टम् । एवं दृष्टान्तभूतां कथामुक्त्वा गुरुराह — ‘हे शिष्य, अनेन दृष्टान्तेनैव विजानीहि — अनृतेनैवानृतं निवर्तेत । राज्ञो मिथ्यादुःखे सञ्जाते न सत्यम् (व्यावहारिकम्) किञ्चिदपि वस्तु तद्दुःखनिवृत्तये प्रबभूव । एवमनृतेनैव गुरुवेदान्तादिरूपसाधनेनानृतं संसारदुःखं निश्शेषं निवर्तेत’ ।

- King limping with stick, on the way saw Sanyasi.
- Sanyasi gave medicine to limping king, king cured instantly.
- King wakes up from dream.

Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa drśyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye ॥ 1 ॥

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]


- Apnoti Svarajyam, Apnoti Manasas patim.
- **Got back Svarajyam.**
- **We wake up to Sakshi and gain our Svarajyam.**
- On waking don't see jackal, wound, Sanyasi,...
- Dream example over, what is moral of story?

First condensed summary :

1) Unreal medicine cures unreal wound.

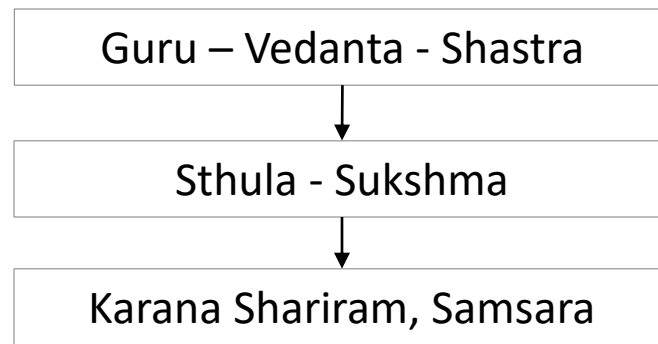
- Both in Svapna Avastha.

Nivartyam	Nivartyakam
Eliminator	Eliminated



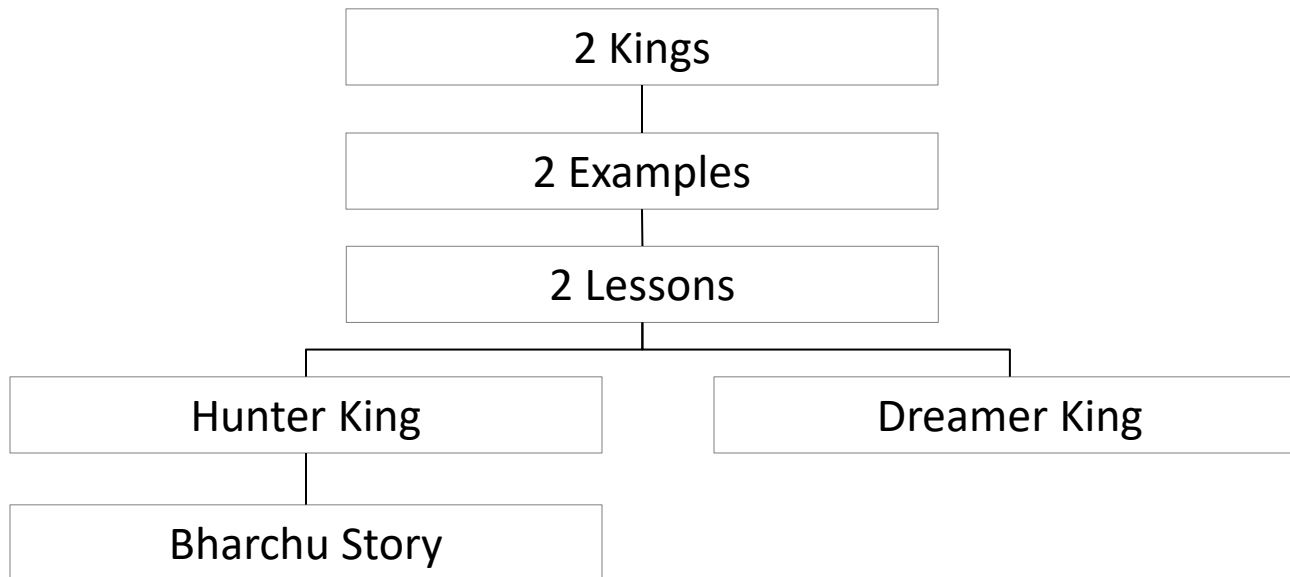
Relationship exists

- Leg can't be treated by waking doctor, different order of reality.
- Pratibasika wound of dream can't be treated by Vyavaharika Satya doctor.



- Both Mithya, have eliminator – eliminated relationship.
- Moksha aquired by Mithya Sadhana Chatustaya Sampatti.
- Elaborated in next topic.

Revision (187) :



Bharchu Story message :

- During hunting saw Nirdushta Pratyaksha Pramanam – Got direct knowledge.
- **Shastra Pramanam, Sravanam gives direct Aparoksha Jnanam of Paramartika Satyam Brahman.**
- Not Paroksha Jnanam, Intellectual or book knowledge.
- Not effective because of mental block.
- Mananam and Nididhyasanam helps to remove mental block.
- Both don't work in field of knowledge but in field of block removal which is an obstacle.
- **Sa Pratibandhaka Aparoksha Jnanam does not give benefit of Vedanta study.**

Message of Dream King story :

- Mithya Guru – Shastra can alone eliminate Mithya Samsara.
- Satyam Brahma can't remove Mithya Samsara.
- **Satyam Brahma gives Satta and Sphurti for Samsara.**
- **How does removes of Samsara give Satya Moksha?**
- **It is my Svarupam.**
- It is obstructed by Mithya Samsara.
- **I Brahman alone am is the truth, Satyam, Nitya Mukta, Svarupa.**
- Aham Satyam, Jagan Mithya.

Topic 243 :

(२४३) दृष्टान्तसमन्वयपूर्वकं मिथ्यासंसारदुःखस्य मिथ्यागुरुवेदान्तादिसाधनेन निवृत्त्युपपादनम् —

Heading :

- Establishing possibility of elimination of Mithya Samsara Dukha Nivritti.
- With help of Mithya Guru, Sadhana, Mind, Sadhana Chatustaya Sampatti, classes.

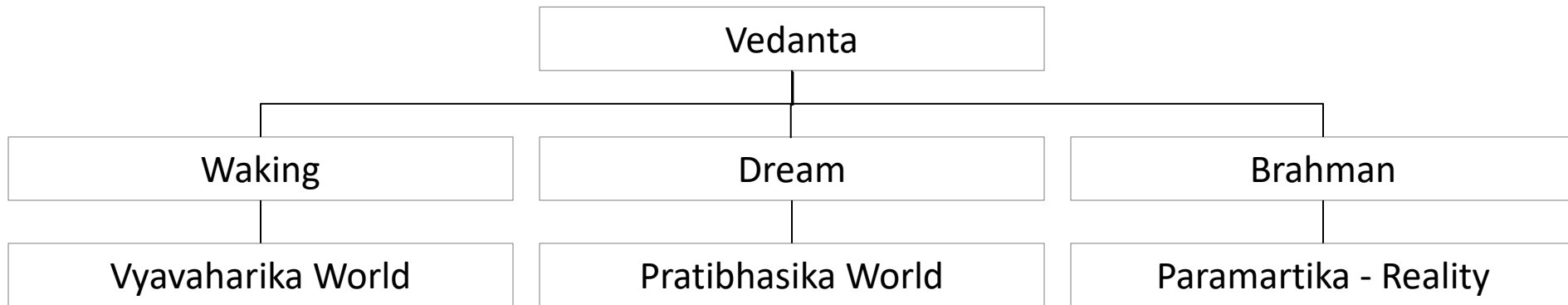
पूर्वोक्तदृष्टान्तस्यायमभिप्रायः — संसारदुःखं मिथ्या। तस्मात्तन्निवर्तकगुरुवेदान्तादिसाधनेनापि मिथ्याभूतेन भाव्यम् । मिथ्यावस्तुनिरसने सत्यसाधनापेक्षा नास्ति । सत्यसाधनेन न मिथ्यावस्तु नश्यति । पूर्वोक्तदृष्टान्ते राज्ञः शयनगृहं प्रविष्टो मिथ्यासृगालो न सत्यदौवारिकेन निवारितः । राजसकाशे सत्स्वप्यनेकेषु सत्यायुधेषु तैरनिवारितः मिथ्यासृगालो मिथ्याल गुडेनैव ताडितः पलायितः । राज्ञो मिथ्याव्रणमभूत् । तद्व्रणं न सत्यवैद्येन चिकित्सितम्, किन्तु मिथ्यापरिव्राजकेन । राज्ञो मिथ्यादुःखम्, तत्कारणं मिथ्यासृगालं च दूरीकर्तुं न किञ्चिदपि सत्यसाधनमुपयुक्तमभवत् । ईदृशः स्वप्नः सर्वसाधारण एव।

- Message of dreamer king – Samsara + Dukham Mithya.
- Instruments – Guru, Vedanta should be Mithya, same order of reality.

- For removing Mithya Samsara, real instrument not required.
- Jackal entered Rajas bedroom.
- Waking instruments can't drive away false Jackal of dream.

- **Different orders of reality unique to Vedanta.**

- Dvaita, Visishtadvaita – have one order of reality.



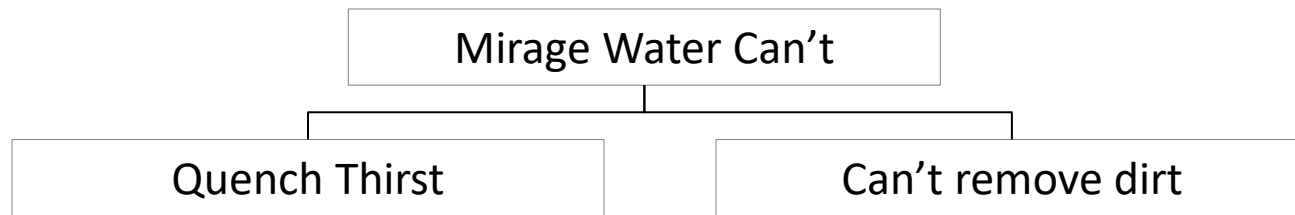
- Brahman – World – Dream, 3 different orders.
- In Visishtadvaitam equal degree.

- **Advaita Darshanam based on 3 orders of reality – Brahman, world, Dream.**

- Mithya Jackal, wound in dream is Pratibhasikam, Satya doctors of Vyavaharikam couldn't help king.
- Dream is universal experience.
- Only Svapna water quenches thirst, dream food for dream hunger.
- Jagrat instruments not useful in Svapna Avastha, lower order of reality.

- Similarly Paramartika Satyam can't help Vyavaharika Jiva.
- I can't enter into my wife's dream to helper.
- Can wake her up.
- Similarly we wake up to Paramartika Avastha by Jnanam.
- Mithya Dukham will go away by Mithya Guru – Shastra, we drop all this to have the Paramartika Jnanam.
- Paramartika Satya Guru does not exist, Brahman only one, nondual.

Purva Pakshi : Example



Nischala Dasa :

- Vishama Drishanta Dosha.
- Wrong example.

Topic 244 :

(२४४) मरीचिकोदकेन पिपासानिवृत्तिर्भवत्विति शङ्का । सत्तावैषम्यात्तत्परिहारश्च —

Nishchaladasa – Reply :

Mirage Water	Thirst
Pratibhasika Satyam	Vyavaharika Satya

- Satta Bheda exists.
- Guru – Shastra – Samsara – all Vyavaharika Satyam.

Nivarthya	Nivartaka
Eliminator	Eliminated

- Sambandha possible.

ननु मिथ्यामरीच्युदकेन न पिपासोपशमो भवति । तथा मिथ्यागुरुवेदान्तादिनापि न संसारदुःखनाशोऽपि स्यात् ।

- Objection by Dvaitin, Visishta Advaitins.
- **Vyavaharikam** : Everything Mithya, class Mithya, why are you teaching?
- Here Purva Pakshi – Visishta Advaitin.

Example :

- With false mirage water, thirst should go, but it is not experienced.
- Similarly Mithya Guru, Shastra can't remove Samsara.
- Reduction absurdo argument.
- If this happens, that should have happened.

Nishchala Dasa :

- Drishtanta Vaishamyat.
- Eliminator – Eliminated are not of same order of realit.

Mirage Water	Thirst
Pratibhasikam	Vyavaharikam

यदि स्यात्तर्हि मरीचिकोदकेनापि पिपासोपशमोऽपि भवेत् । न तु तथानुभूयते इति चेन्न ।
दृष्टान्तस्य वैषम्यात् । प्रातिभासिकमरीच्युदकेन व्यावहारिकपिपासोपशमाभावेऽपि
व्यावहारिकगुरुवेदान्तादिसाधनेन व्यावहारिकसंसारदुःखनिवृत्तिः सम्भवेदेव ।

- Eliminator – Eliminated Bava does not exist in the example.

Our Example :

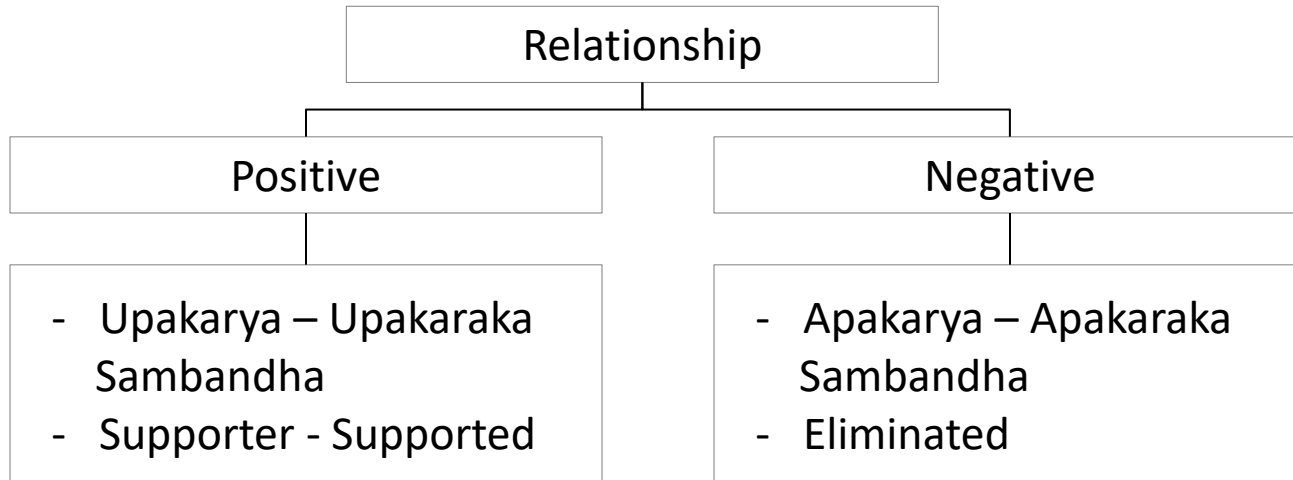
- Vyavaharika Guru – Shastra and Vyavaharika Dukham, eliminator – eliminated Sambandha possible, Samana Satta.
- Nivarthya – Nivartaka Sambandha possible.

Topic 245 :

(२४५) समसत्ताकयोः परस्परं साधकता बाधकता च —

Rule :

- Relationship requires duality.
- **Universally accepted, known Vedanta :**
 - Male / Female
 - Husband / Wife } Vyavaharikam possible
- Male in dream cannot marry a female in waking.
- Satta Vaishamyat



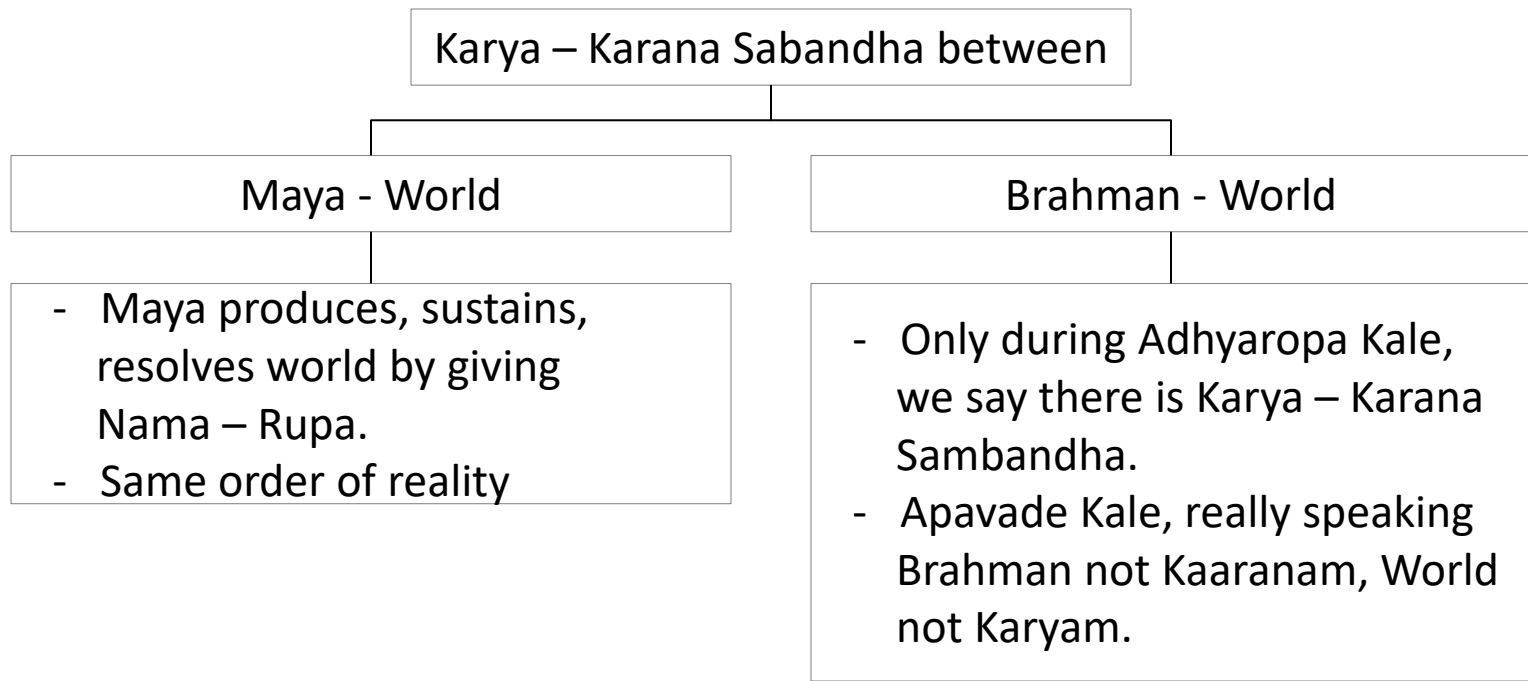
- Both not possible in different Sattas
- Dream - waking / Turiyam.
- Mutually helper – helped, destroyer – destroyed if Samana Satta.

संसारदुःखस्य गुरुवेदान्तादीनां च समाना सत्तास्ति । तस्माद्गुरुरूपदेशेन वेदान्तवाक्यैश्च संसारदुःखक्षयो युज्यते । ययोः परस्परं सत्ता समाना तयोरेव परस्परं साधकता वा बाधकता वा भवति ।

- Particular to generalization here.
- Guru – Shastra – Dukham, same order or reality.
- Samsara Dukham can be eliminated.
- This is particular.

Generalisation :

- Living beings or objects will same order of reality can mutually be supporter – supported, helper – helped, favourable – unfavourable, destroyer – destroyed, eliminator – eliminated relationships possible.



Mandukya Upanishad :

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ sambhavo'sya na vidyate |
etattaduttamaṁ satyaṁ yatra kiṁcinna jāyate || 48 ||

No Jiva-the ego-centric separative creatures is ever born. There does not exist any cause (Which can produce them as its effect.) This (brahman) is that highest Truth where nothing is ever born. [3 - K - 48]

- Brahman and world can't have any relationship because they belong to different orders off reality.

- **Introducing Karya – Karana Sambandha called Adhyaropa between Brahman – world.**
- Superimposed temporarily on Shuddha Brahman, called Vivarta Upadana Karanam, temporary status.
- Maya has real Kaarana – karya Sambandha between itself and world.
- Temporary status assumed.
- Brahman and Jagat Binna Satta.
- Maya – Jagat Samana Satta Asti.

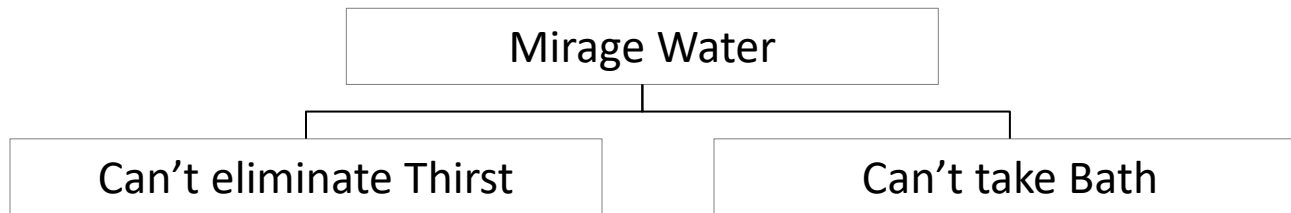
Revision (188) :

Topic 245 :

Objection by Visishta Advaitin Purva Pakshi :

- **Mithya Guru – Shastra can't eliminate Samsara and give Moksha.**

Example :



Nishchala Dasa :

- To remove or support things, should be in same order of reality.

General rule :

- Sama Satta Parasparam Sadakata Badakha Cha.

Example :

- Clay – Pot
- Supporter – Supported
- Cause – Effect

Clay :

- Pranimami Upadana Karanam.
- Changing material cause.
- Have same order of reality.

Brahman :

- World
- Vivarta Upadana Karanam.

Kaaranam :

- Changeless material cause.
- Different orders of reality.

Example :

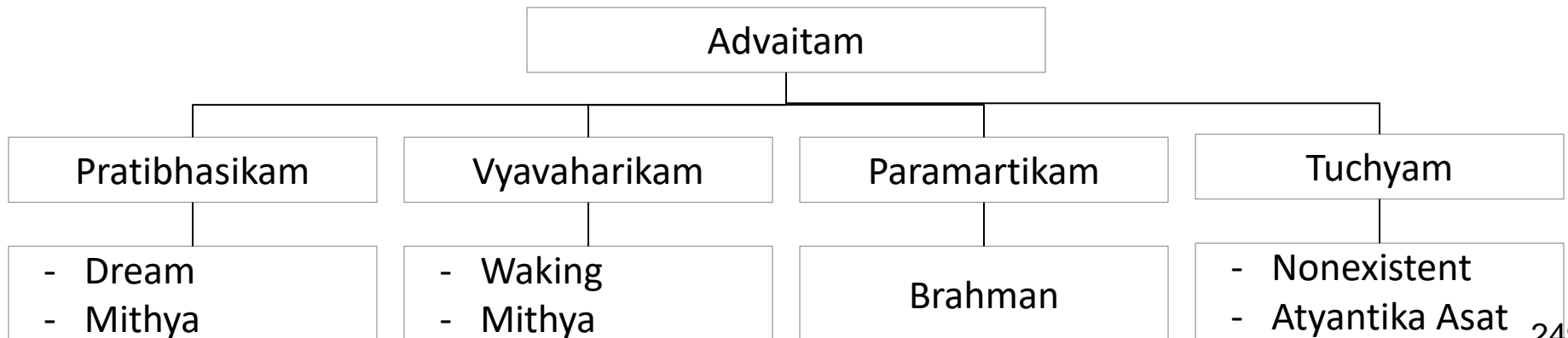
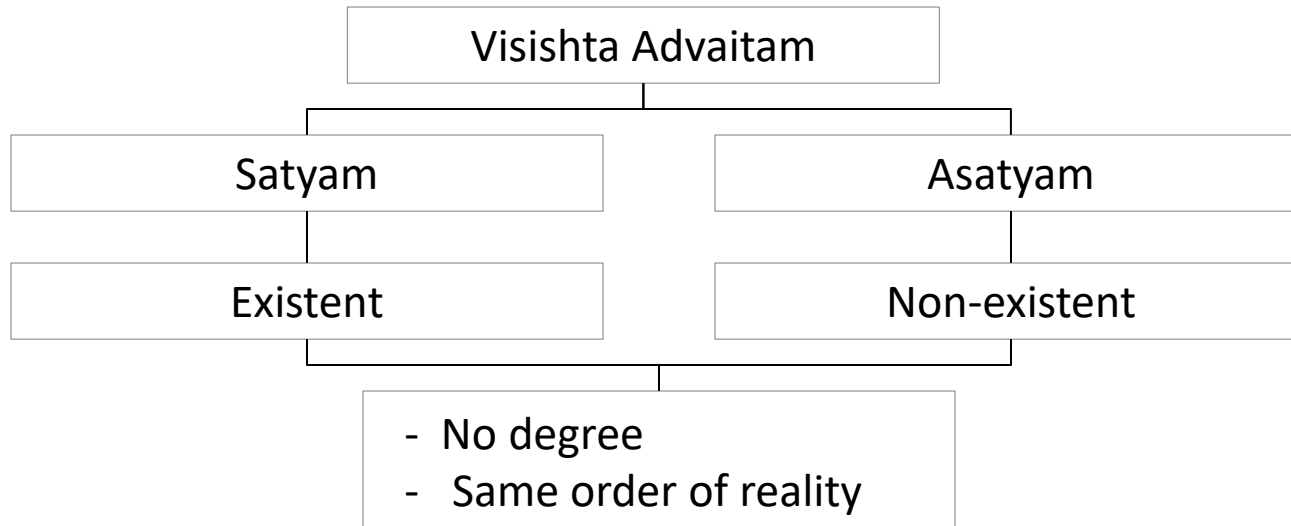
- Log of wood – Fire
- Eliminated – Eliminator
- Badaha – Badaka
- Same order.

Example :

- Mirage Water – thirst.

Mirage Water	Thirst
Pratibhasika	Vyavaharika

- Can't eliminate, Badaka, Na Nivartayati.



- We always travel on Parallel lines.
- Jagat Mitya, they translate as non-existent.
- No language of communication.
- **2 Deaf talking :**
 - Are you going to market.
 - No no – I am going to market.
 - I thought you are going to market.

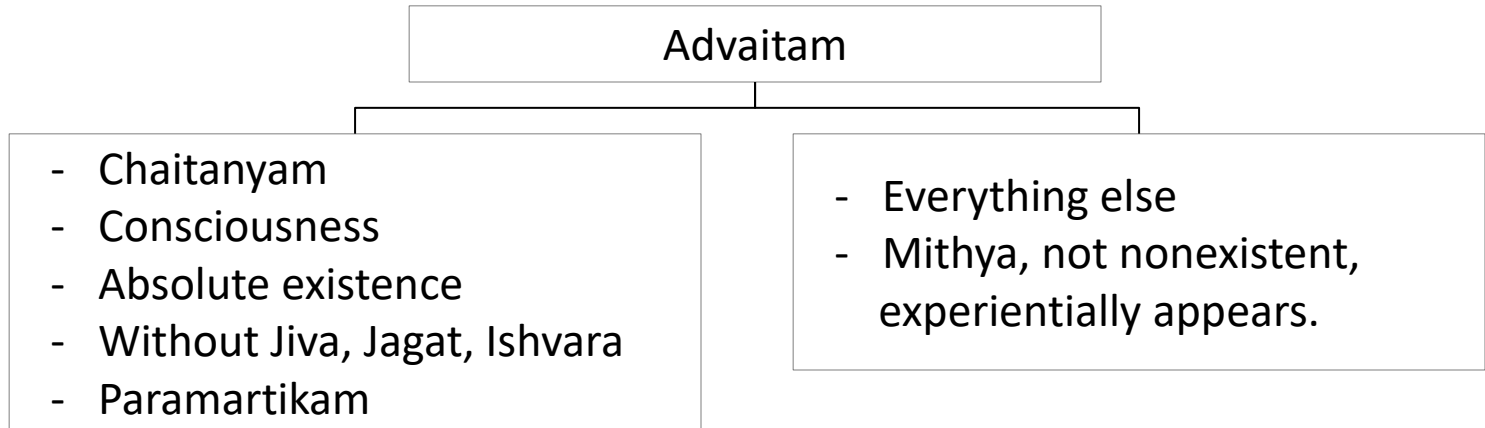
Topic 246 – 248 :

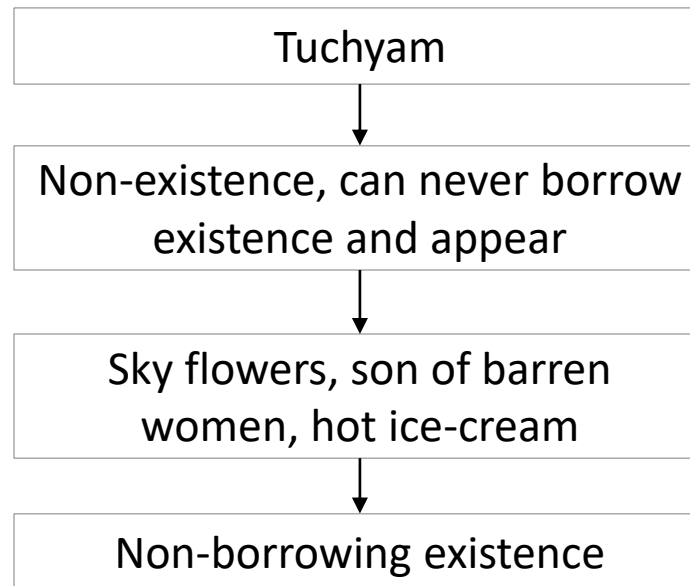
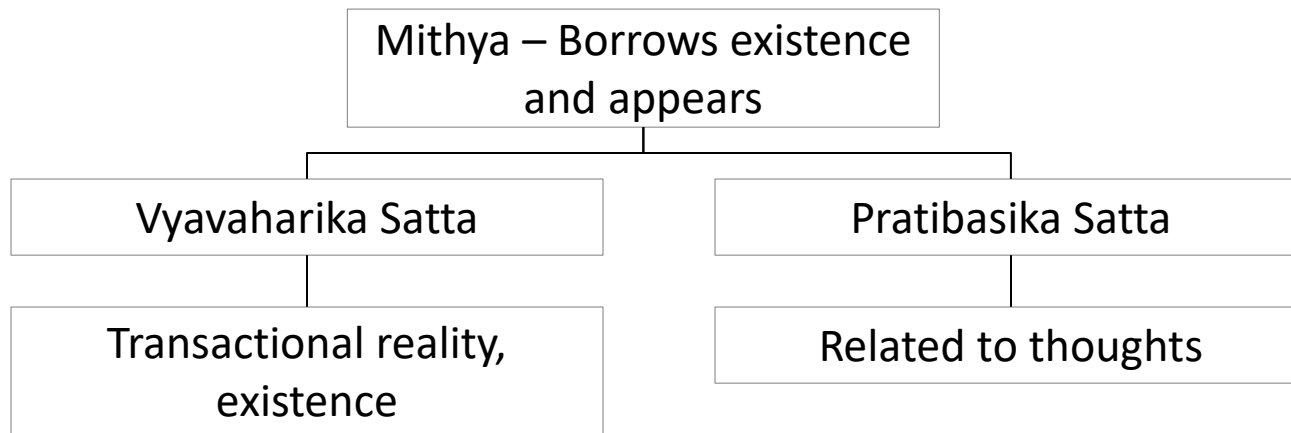
(आ. २४६-२४८) व्यावहारिकप्रातिभासिकपारमार्थिकसत्तानां वर्णनम् —

(२४६) व्यावहारिकसत्ता — यस्य पदार्थस्य ब्रह्मज्ञानमन्तरा न बाधः, किन्तु ब्रह्मज्ञानेनैव बाधो भवति तस्य व्यावहारिकसत्तात्वेन व्यपदेशः । ब्रह्मज्ञानेतराबाध्यत्वे सति ब्रह्मज्ञानमात्रबाध्यत्वं व्यावहारिकसत्त्वमिति यावत् । सा च सत्तेश्वरसृष्टपदार्थेष्वस्ति । यतो देहेन्द्रियादिप्रपञ्चरूपेश्वरसृष्टेर्ब्रह्मज्ञानमन्तरा न बाधो भवति, किन्तु ब्रह्मज्ञानेनैव भवति।तस्मादीश्वरसृष्टपदार्था व्यावहारिकसत्ताका इति ज्ञेयम्।बाधो नामापरोक्षमिथ्यात्वनिश्चयः ।तथा चोक्तं पञ्चदश्याम् —

- Definition of 3 orders of reality, not seen in any other texts.

Vyavaharika Satta :





- Definition only in Vichara Sagara.

Vyavaharika Satyam :

- **That which can never be negated by any other method, except Brahma Jnanam.**
- Universe = Vyavaharika Satyam.
- During Pralayam, world not negated, exists in Avyakta Avasta.
- Prapancha Sarvada Asti.
- Matter real, can't be created, destroyed, it exists in 3 periods of time.
- Trikale api Yat Asti, Vartate tat Satyam.
- Matter negated only by Shastra Pramanam.
- **If you don't accept Shastra as Pramanam, world will be satyam only.**

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् ।
यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,
यथाग्न्यर्चिः, यथा पुण्डरीकम्,
यथा सकृद्विद्युत्तमः;
सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद;
अथात आदेशः—नेति नेति,
न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति;
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ,
yathā pāṇḍvāvikam, yathendragopaḥ,
yathāgnyarciḥ, yathā puṇḍarīkam,
yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya
śrīrbhavati ya evaṁ veda;
athāta ādeśaḥ—neti neti,
na hyetasmāditi netyanyatparamasti;
atha nāmadheyam—satyasya satyamiti;
prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

- World negatable, hence called Mithya.
- Mithyatvam can't be proved without Shastram.
- Logically can't prove Mithyatvam, world available in 3 periods of time.
- World negated by Brahma Jnanam, Shastra Pramanam.

For Advaitin	For Scientists
World = Mithya	World – Satyam

- In Pralaya Kalam, world exists in Avyakta Avastha, Potential condition.

- **Vyabaharika Satyam, Shastra Pramana Badyatvam.**

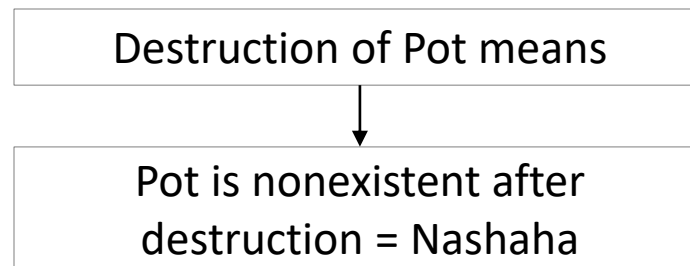
- **Brahma Jnana Matram, Badatvam.**

- Padarthas negated not Nasha.

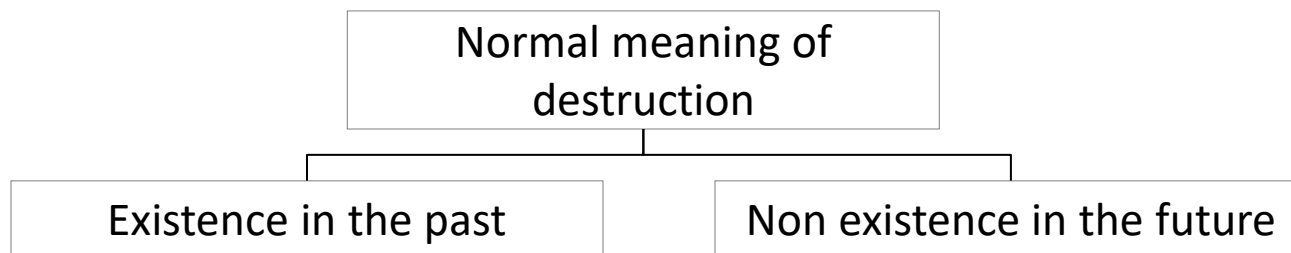
- **During Pralayam world exists in potential form but negated.**

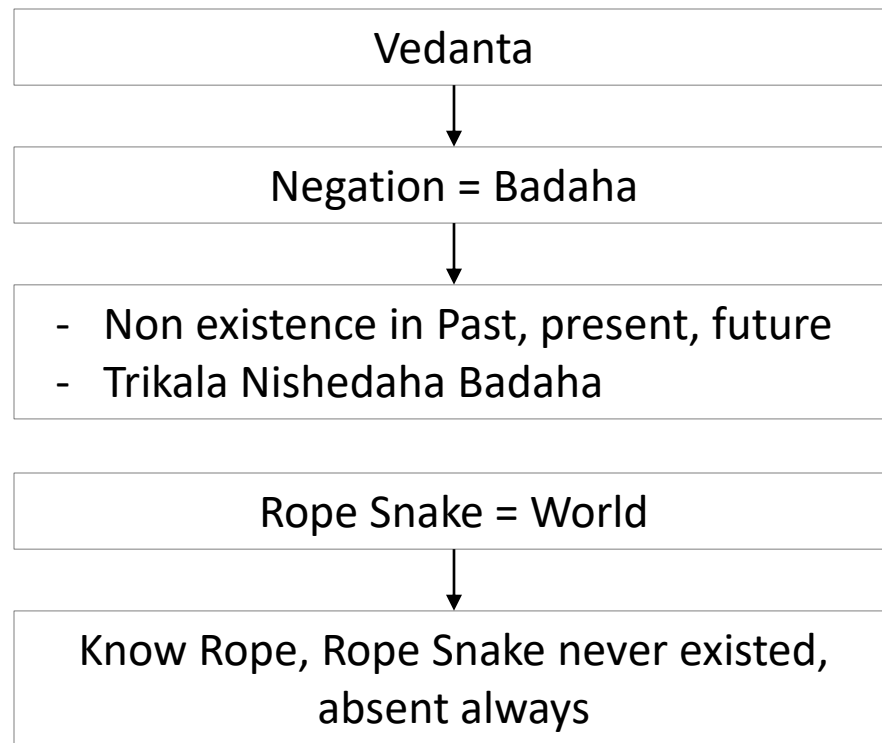
- **Negation means existence is removed in all 3 periods of time.**

Taittiriya Bashyam :



- Pot was existent before.





- Snake negation is through knowledge.
- Nonexistent before, now, I future.
- Through Vedanta, Vedantin through knowledge negates world, matter principle.
- It is non existent in 3 periods of time.
- Hence, question of Prarabda is irrelevant for Jnani.
- **Only existence of word negated, not experience.**
- **Brahma Jnana Matram Baditva is Vyavaharika Satyam.**
- Brahma Jnana Itara Abadyatvet Sati...

- **World can't be negated by any other Jnanam except Brahma Jnanam = Vyavaharika Satyam.**

- World = Ishvara Srishti = Vyavaharika Satyam.
- Deha, Indriya, Prapancha is creation of Ishvara.
- Other than Brahma Jnanam, no other Badaha, negation.

- **Brahma Jnana Eva Badaha Bavati.**
- **World is endowed with Vyavaharika Satyam, empirical, objective reality alone.**
- **Jnanam directly negates the world by removing existence from the world and shifting it to the observing awareness principle.**
- **Intellectual removal of existence from the world = Badaha.**
- **Experiential existence can't be removed.**
- In understanding alone, world is nonexistent for me called Badaha.

- **Intellectual, cognitive only.**
- **Experiential duality continues.**

- Aparokshya – Mithyatva Nishchaya.

- **Vedanta does not work in the field of experience.**

- No new experience, does not negate experience, eyes will see, ears will hear.

- **Vedanta negates experience based conclusion alone.**

Example :

- Moonlight experience continues but conclude = Moon has no light of its own called negation of moonlight.

Experience	Knowledge
<ul style="list-style-type: none">- Existence of bodies, rivers, mountains, cosmos, thoughts Conclude : <ul style="list-style-type: none">- World has independent existence.	<ul style="list-style-type: none">- Existence appearing in the universe does not belong to the universe.- Vedanta removes only existence part from universe

- **Existence belongs to consciousness, observer.**
- Don't say – mine has existence, world has existence.
- Bring about change intellectually.
- Vedanta changes experience based conclusion.

Panchadasi : Important Verse

नाप्रतीतिस्तयोर्बाधः किंतु मिथ्यात्वनिश्चयः ।
नो चेत्सुषुप्तिमूर्च्छादौ मुच्येतायत्नतो जनः ॥१३॥

By negation it does not mean that the world and Jiva cease to be perceptible to the senses, it means the conviction of their illusory character. Otherwise people would be automatically liberated in deep sleep or in a faint. [Chapter 6 – Verse 13]

- Negation of world is not removing experience of the world by going to Samadhi.

- Not stopping experience of world, not cessation of experience of the world.
- **While experiencing world, intellectually understand, world does not have isness of its own.**
- **Isness is in the world but Isness is not of the world.**
- Understanding alone is world negation = Advaita Nishta.
- It should continue alongwith experience of world.
- Therefore, not particular about Nirvikalpaka Samadhi, nonrelevant.
- If non-experience of duality is Moksha then why go for Samadhi?
- **Imagine dreamless sleep or unconscious condition under seclusion for Samadhi**
- If in Nirvikalpa Samadhi, we re-inforce Advaita Jnanam, then accepted.
- **Where Jnanam is there, there will be Jnanata – knower also, then knower – knowledge, Savikalpaka Avastha.**
- Vedanta changes our conclusion, not our not our experience.

Panchadasi :

परमात्मावशेषोऽपि तत्सत्यत्वविनिश्चयः ।
न जगद्विस्मृतिर्नो चेज्जीवन्मुक्तिर्न संभवेत् ॥१४॥

The supreme Self alone remains also means a conviction about its reality and not non-perceiving of the world. Otherwise there would be no such thing as liberation in life.
[Chapter 6 – Verse 14]

- Complimentary sloka establishing : Advaitic truth is not cessation of worldly experience.

- Not withdrawl from worldly experience.
- It is inspite of world experience.
- How do you abide in Advaitam?
- Come to Advaitam as remainder after negating the thoughts, world.
- It is not withdrawing from experience of the world.
- Does not require closing sense organs, meditation.
- Clearly understand : I observer alone enjoy existence of my own.
- **This awareness : I alone have existence of my own is called Advaita Nishta.**
- Does not require experiential withdrawl from this world.
- Requires Sraddha in Shastra Pramanam.
- Atma Satyatva Vinishtaya.
- **Never complain – I have only intellectual understanding no experience in meditation.**

Problem	Solution
- Wrong conclusion, mistake of the intellect.	- Right knowledge, understanding, correct error, right conclusion.

- Vedanta works in field of intellectual understanding, cognition only, not withdrawl from world.

3 levels of Jnani in Yoga

Brahmavit Varaha

Variyan

Varishtaha

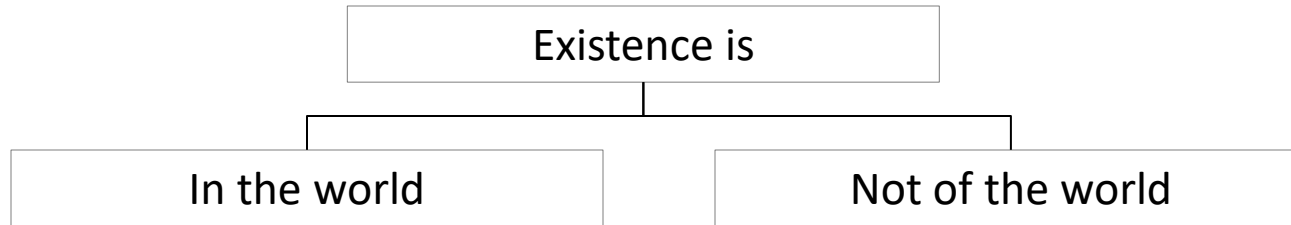
Woken by others

Not woken by others or by himself.

- **Withdrawl from experience has nothing to do with clarity of knowledge.**
- You enter, withdraw from Vyavahara because of Prarabdha.
- Presence, absence of Vyavahara, transactions has nothing to do with Advaita Nishta.
- **Advaitam is unchallenged understanding alone.**
- Not non experience or withdrawl from world.
- Moksha is clear understanding, otherwise Jeevan Mukti not possible.
- No teachers or Lord Krishna possible.
- These are unfortunate misconceptions in Vedanta, obstacles.

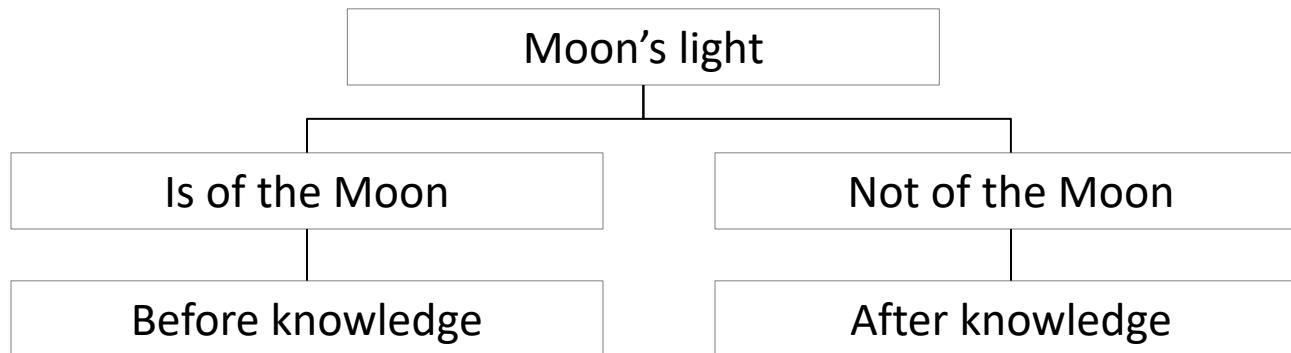
अयं चापरोक्षमिथ्यात्वनिश्चय ईश्वरसृष्टपदार्थेषु ब्रह्मज्ञानात्प्राङ् न कस्यचिदपि भवति । किन्तु ब्रह्मज्ञानादनन्तरमेव तादृशनिश्चयो भवति । अतो मूलाविद्याकार्यजाग्रत्पदार्थात्मकेश्वरसृष्टौ व्यावहारिकसत्ता विद्यते । जन्ममरणबन्धमोक्षाद्यखिलव्यवहारसिद्धिप्रयोजिका सत्ता व्यावहारिकसत्तेति वर्ण्यते ।

- Why Prapancha is Vyavaharika Satta? Not Pratibhasika or Paramartikam?



- This is called Mithyatva Nishchaya.
- Before Vedanta study, this will not be there.
- **We will say :**
World exists by itself.

Example :



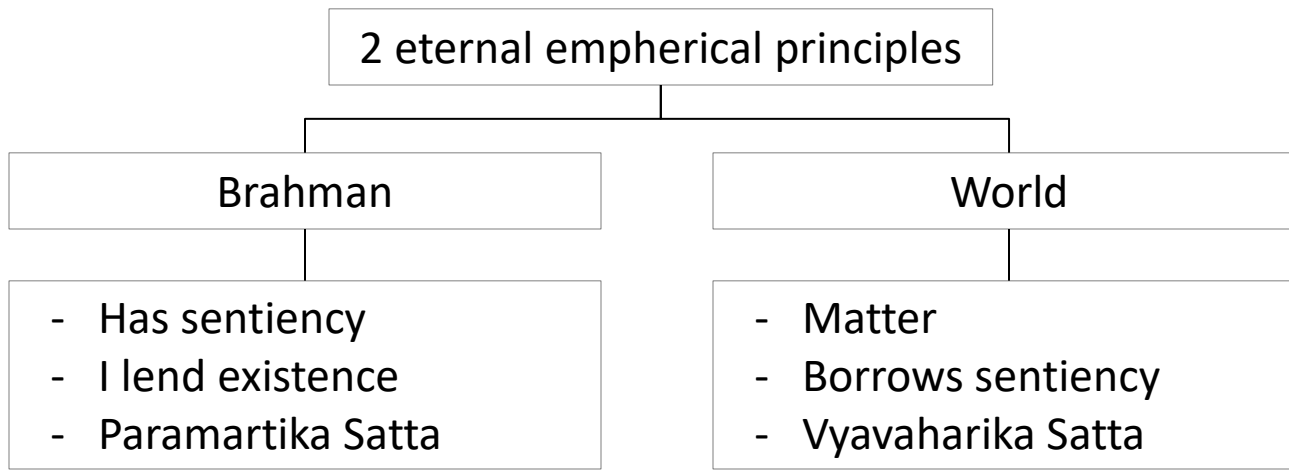
- **Vedanta negates only “of” the moon, not in the moon.**
- No body can say this before knowledge.

Sankhya :

- **Consciousness and matter both existent, both absolutely real, Trikaḥ api Asti.**

Vedanta :

- **Existence is in the matter but not of the matter.**
- **Existence alone is in 3 periods of time, not matter.**
- Understanding comes.
- Moola Avidya = Maya Karyam = Ishvara.
- World created by Ishvara Srishti.
- Maya belongs to Ishvara.
- **Jagrat Prapancha has existence in 3 periods of time but it does not belong to Jagrat Prapancha.**
- World has no existence.
- Moon has no light.
- **Existence not of matter but belongs to consciousness.**
- **I have existence in 3 periods of time.**
- **I lend existence to matter principle in 3 periods of time.**



Gita : Chapter 15

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

Vyavaharika Satta :

- Birth, death, Samsara takes place.
- Not Pratibhasika or Paramartika.

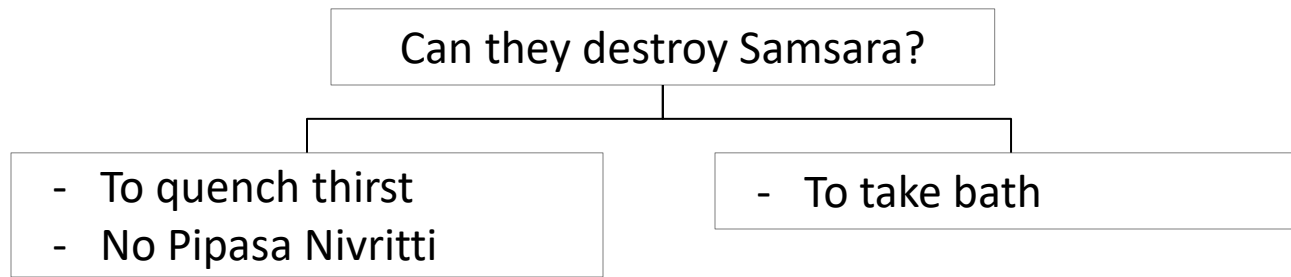
- Samsara Nivritti also Vyavaharikam, empirically real.
- Continues eternally.
- Ishvara has no Videha Mukti but is Jeevan Mukti.
- **Vyavahara of Srishti, Sthithi, Laya done by Ishvara.**
- **Pratibhasika Satta = Dream world = Jeeva Srishti.**
- **Paramartika – Asrishti.**

Revision (189) :

अयं चापरोक्षमिथ्यात्वनिश्चय ईश्वरसृष्टपदार्थेषु ब्रह्मज्ञानात्प्राङ् न कस्यचिदपि भवति । किन्तु ब्रह्मज्ञानादनन्तरमेव तादृशनिश्चयो भवति । अतो मूलाविद्याकार्यजाग्रत्पदार्थात्मकेश्वरसृष्टौ व्यावहारिकसत्ता विद्यते । जन्ममरणबन्धमोक्षाद्यखिलव्यवहारसिद्धिप्रयोजिका सत्ता व्यावहारिकसत्तेति वर्ण्यते ।

Students question in 5th chapter :

- How Advaitic Brahman alone is Satyam?
- If Guru, Shashtra Mithya, how can they destroy Samsara?



- Elimination possible in the same order of reality.
- No Upakarya – Upakara Bava or Apakarya – Apakara Bava in same order of reality.
- **One can help, harm each other only if in same Satta – order of reality.**

Mirage Water	Thirst, Bath
Pratibhasikam	Vyavaharikam

- Hence mirage water can't eliminate thirst.

Guru Shastra	Samsara
Vyavaharika Satta	Vyavaharika Satta

- Can eliminate Samsara.

Example :

- King, Jackal in dream bites him – beating it with stick, his army and doctors in kingdom couldn't save him.

Kingdom	Dream
Vyavaharika Satta	Pratibhasika Satta

- Badya – Badaka
Eliminated – Eliminator
Negator – Negated
 - Sadhya – Sadhana
Goal – Means
- In Sama Satta only not in Vishama Satta
- Nishchaladasa mentions and defines 3 orders of reality in Advaitam.

Advaitam	Others
<ul style="list-style-type: none"> - Reality : (i) Paramartikam, (ii) Vyavaharikam (iii) Prabhasikam, (iv) nonexistence - 3 existence, 1 non-existent Asat, different from 3. 	<ul style="list-style-type: none"> - Existence – Non existence - Real – Unreal - Sat – Asat - Dream, waking Ishvara Srishti - Visishta Advaitin - If not real, non-existent - If world is not real it will be nonexistent. - Unreal translates as non-existent - Sat - Tuchyam

Topic 246 :

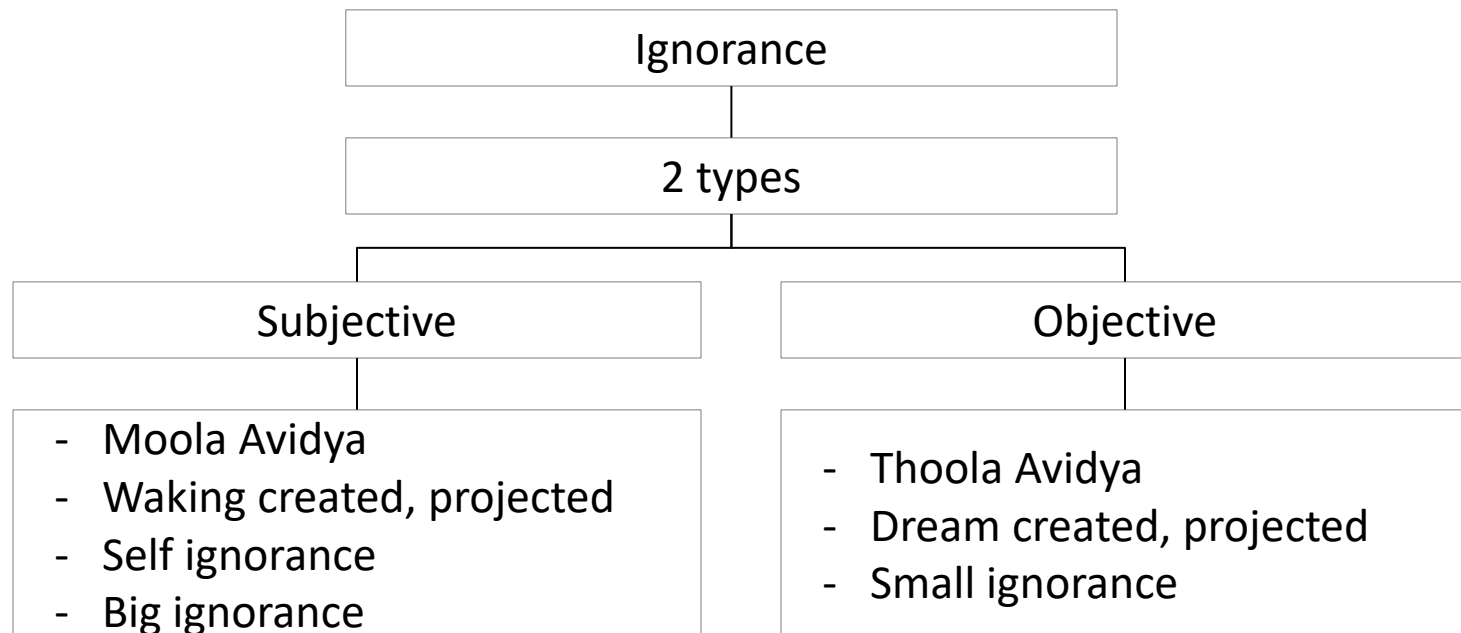
- Defines Vyavaharika Satta.
- World in which we are operating classes.

I) Definition for Junior students :

- Vyavaharika Satta = Maya + Maya Karyam.
- Maya means there is Ishvara he has Maya Shakti, he creates the world.
- Creation connection with 3rd party.
- Ishvara with Maya Shakti is for Junior students.

II) Definition for senior students :

- Replace Maya by Moola Avidya and Thoola Avidya.



- Where is Moola Avida located?
- In me – Brahman
- I Atma Chaitanyam am creator of Jagrat Prapancha also.
- I – Brahman lend existent to Jagrat, Swapna Prapancha.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Useful.
- Chant and see meaning as factual.
- Definition of Vyavharika Satta :

Instead of Maya, new nomenclature to be used – Vyavaharika Satta = “Moola Avidya + Karyam”.

Topic 246 :

- **Ayam Cha Aparoksha Mithyatva Nischaya**
- **Jagrat Prapancha – Jnani sees as appearance, Mithya because of Aparoksha Jnanam.**

Jnani Admits ETU of Jagrat

Experience

Transactability

Usefulness

- Knows the fact, it does not have existence of its own.
- **I – Brahman – Observer – Consciousness am lending existence.**
- **Understanding this, is Mithyatva Nishchaya, Badaha, negation, elimination.**
- **Jagrat did not have its own existence in the past, present, future.**
- In 3 periods of time, Jagrat does not have its own existence, hence called Badaha.
- **Jagrat is always an experience of a sentient being.**
- **Without absolute existence, consciousness Brahman, there is no world.**

Definition :

- **What gets Badah through Atma Jnanam is called as Vyavaharika Satta.**

II) Aparoksha Mithyatva Nishchaya Ishvara Srishtou Padartheshu.

- Jagrat – seen commonly as Ishvara Srishti, Brahma Jnanat Pragna Sambavati.
- Negation of world will not take place without Atma or Brahma Jnanam.

III) Kintu Brahma Jnanat Anantameva... after Brahma Jnanam, will say, world exists with my blessing.

Example : Clay says

- Pot exists with my blessing.

IV) Ataha :

- Moola Avidya Jagrat Padarthaha Ishvara Srishtou.
- Therefore, Jagrat, popularly known as Ishvara Srishti, Vyavaharika Satta Vidya.
- **Janma, Bandaha, Moksha, all transactions belong to my Vyavaharika Satta.**

Vyavaharika Satta – Contains
all transaction

Laukika

Religious

Spiritual

Laukika

- Puja, Japa

- Karma Yoga
- Upasana Yoga
- Sravanam, Mananam
Nididhyasanam Yoga

- Brahma Jnanam also Vyavaharika Satta.
- Brahma = Paramartika Satyam, Jnanam, not Mysticism.

Brahma Jnanam :

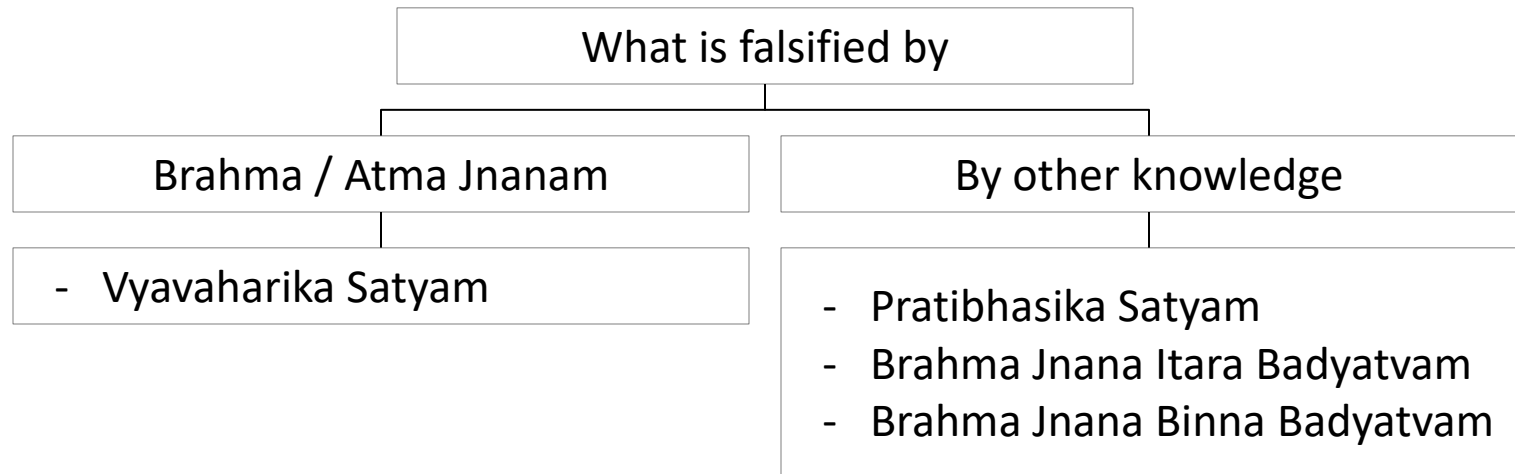
- It is Vritti – thought – Aham Brahma Asmi, understanding in mind.
- Vritti belong to mind, hence Brahma Jnanam is Vyavaharika Satyam.

Vyavaharika Satta :

- **It is conducive for birth, death transactions, hence called Vyavaharika Satta, empherical objective reality.**

Topic 247 : Pratibhasika Satta

(२४७) प्रातिभासिकसत्ता —ब्रह्मज्ञानेतरबाध्यत्वं प्रातिभासिकत्वम् । तादृशं सत्त्वं यत्रास्ते सप्रातिभासिकपदार्थ इत्युच्यते । ब्रह्मज्ञानं विनैव रज्जुशुक्तिकोषरादिज्ञानेन यथाक्रमं सर्परजतोदकानां बाधदर्शनात्तेषां प्रातिभासिकं सत्त्वम् अस्ति । प्रातिभासिकः = प्रतीतिकालमात्रसत्ताकः । सत्ता = स्वरूपम् = स्थितिः । प्रतीतिकाल मात्रभाविनः पदार्थस्य प्रातिभासिकसत्तोच्यते । तूलाविद्याकार्यशुक्तिरजतादेः प्रतीतिकालमात्रभाविनत्वात् तेषां प्रातिभासिकसत्ता युज्यते ।



- Swapna = Falsified by knowledge of waker, till then Satyam.
- Rope Snake = Falsified by knowledge of Rope, till then Satyam.
- Shell Silver = Falsified by knowledge of Shell, till then Satyam.
- Mirage Water = Falsified by knowledge of Sand, till then Satyam.
- **Sarvam Paramartikam at time of Brahma Jnanam.**

Pratibhasikam :

- Pratiti Kala Matra Satta.
- Exists only when you experience.
- Dream, don't worry after waking.

Vyavaharikam :

- Hall exists after experience of class.
 - Don't experience hall, but it exists.
 - Accepting existence without experiencing is called Vyavaharika Satyam.
 - Everything appears Vyavaharikam during ignorance.
 - Suffering experience in dream ends = Pratibhasikam.
- **Vyavaharikam = Ajnana Satta, without experience accept existence, during dream and sleep.**

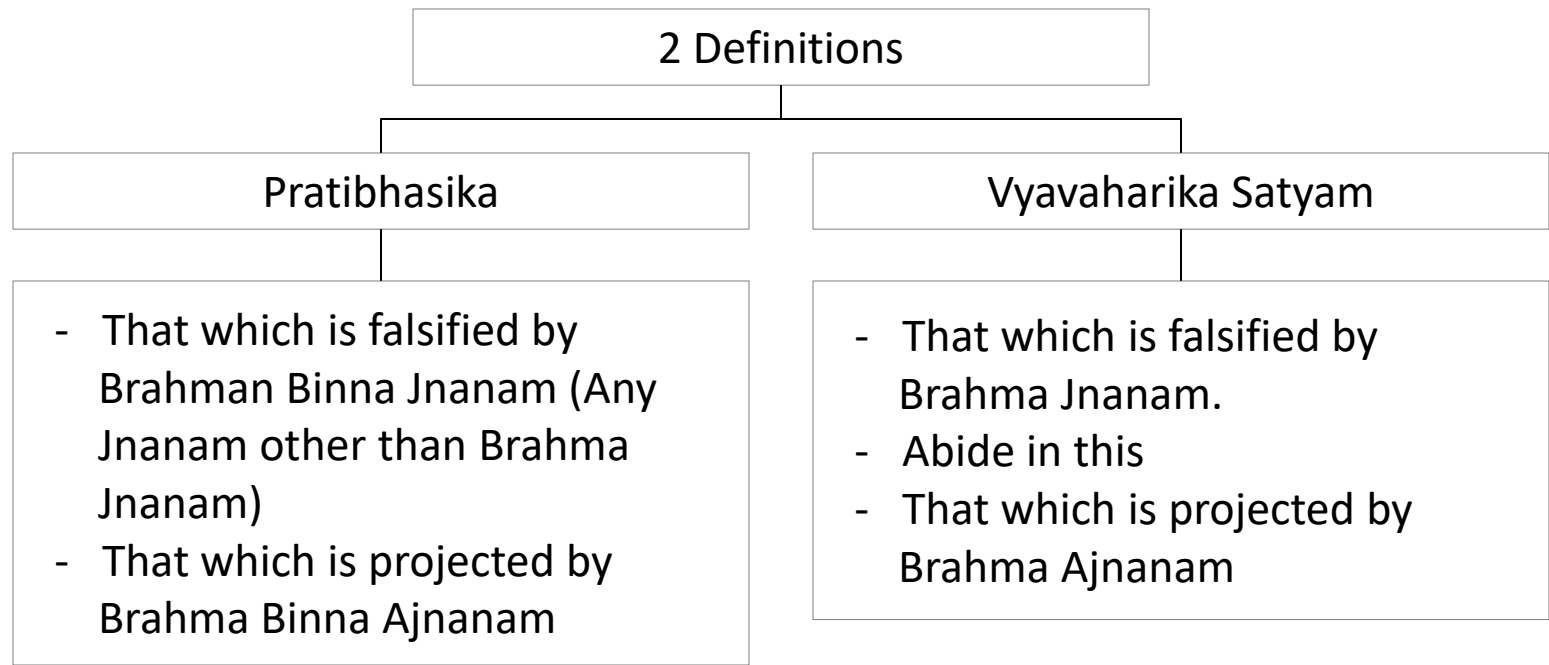
Pratibhasikam	Vyavaharikam
<ul style="list-style-type: none">- Dream experience we accept- Existence we accept only during dream- Pratibhasika Kala Matram Satta	<ul style="list-style-type: none">- Experience we accept- Existence we accept in 3 periods of time.- Satta is Svarupa Sthithi.

Presented in 2nd way :

Pratibhasikam	Vyavaharikam
<ul style="list-style-type: none">- Rope Snake- Is because I see subjectively, minds projection.- Rope Snake is, because I see- I experience, therefore Svapna Prapancha is, rope snake Is, shell silver Is, Mirage water Is.- Start with experience	<ul style="list-style-type: none">- Rope- Is not because I see- Rope is there whether I see or not.- World exists whether I perceive or not – Ishvara Srishti.- I see because Rope Is.- Jagrat Prapancha is, therefore I experience.- Start with existence.

Presented in 3rd way :

Pratibhasikam	Vyavaharikam
<ul style="list-style-type: none">- Born out of Thoola Avidya.- Any ignorance other than Brahman ignorance, self ignorance.- Physics, chemistry- Born out of Anatma Agyanam.- Ever projected out of Thoola Avidya is Pratibhasikam.- Thoola Avidya Karyam = Anatma Karyam- Shukti Rajatam, Shell silver- Pratibhasika : Pratiti Kala Bavitvat	<ul style="list-style-type: none">- Born out of Moola Avidya- Atma Agyanam.



Topic 248 :

(२४८) पारमार्थिकसत्ता —कालत्रयाबाध्यत्वम् = पारमार्थिकत्वम् । चैतन्यमेकमेव न कदापि बाध्यत इति पारमार्थिकसत्ता चैतन्यस्यैव ।

- Easiest

- **Kalatraya Abadyatvam Paramartika Satyam**

- Vyavaharikam and Pratibhasikam – both falsified by one knowledge.

Pratibhasikam	Vyavaharikam
- Falsified by Brahma Binna Jnanam	- Falsified by Brahma Jnanam

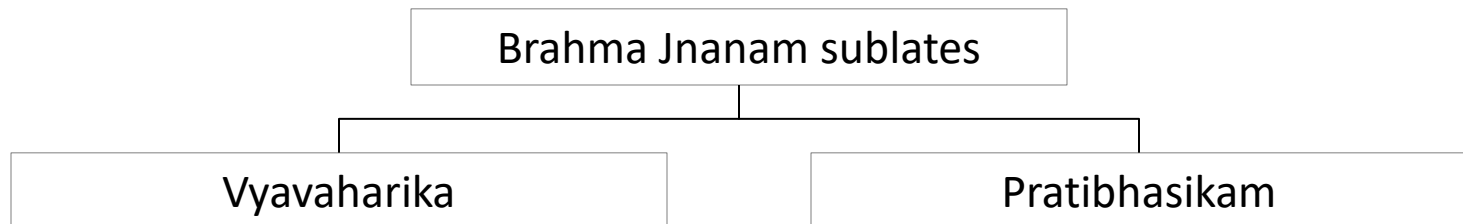
- Both falsifiable with what?
- Falsification = Sublatable
= Badyatable
= Negatable, eliminatable.
- Sublation – very significant word in Vedanta.

Pot destruction	Sublation
<ul style="list-style-type: none"> - Talk of absence after destruction - But present before - Human bodies - Now its not there = Nasham, destruction. 	<ul style="list-style-type: none"> - Talk of absence in past, present, future. - In all 3 periods of time it is not there. - Rope knowledge does not destroys Snake. - Sublates Snake - Always not there

- After Jnanam, talk of absence of snake – Trikala Abava.
- Don't say now it is not there.

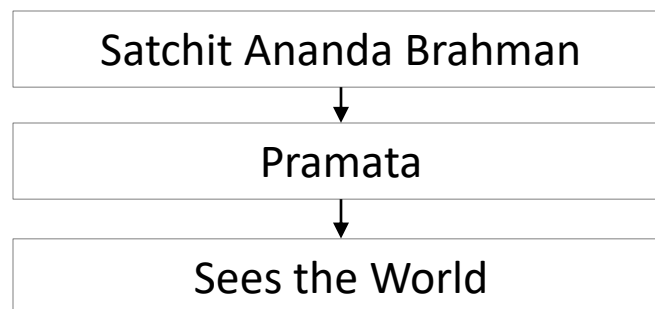
Sublation :

- **Unique English word invented by Advaitin.**
- **After Jnanam, Vedantin does not talk of absence of world, but absence of world in 3 periods of time, like Rope Snake.**
- Sanchita Destroyed by Jnanam.



Definition of Paramartikam :

- That which can ever be sublated by any Jnanam.
- Atma Jnanam or Anatma Jnanam.
- **Jnana Abadityam, Paramartika Satyam.**
- **Kala Traya Abaditvam, Paramartikam Satyam.**
- Is there such a thing?
- **Jagrat, Svapna negated.**
- **Logically Adhishtana Sakshi must be there.**
- If everything sublatable, false then how does false, Mithya enjoy existence?
- Only because of Adhishtanam Brahman. (Like False Snake – appears Rope Adhishtanam).
- **False Mithya Ahamkara enjoys borrowed existence for Jagrat, Svapna, Sushupti Avasthas from Sat – Chit – Ananda.**
- We don't say Jagrat is not there or it does not enjoy existence.
- **Isness is there in Jagrat but it does not belong to Jagat – world.**



Example :

- We don't say moonlight is absent
- It is experienced.

Example :

- Don't say pillar is not there.
- "Isness" experienced in pillar, world body, mind, thoughts does not belong to them.

- **Isness in world does not belong to the world.**
- **If some one takes loan, there must be a giver of loan.**

- Inference.

- **There must be something other than Jagrat, Swapna, Sushupti, Prapancha and Shariram, who lends existence to the world.**
- **I – observer, Chaitanya Tatvam never borrow but lend existence and consciousness to the world.**

I - Existence - Consciousness

Lend existence to

Waking Universe

Jagrat

Dream Universe

Swapna

Withdraw existence

- From Jagrat, Swapna
- I am in My Svarupam
- Svatmanam Eva Advayayam

Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- Chaitanyam is Eka, Advayam.
- **To talk about absence of world, you must be consciousness.**
- You must be conscious of absence of consciousness.
- How can you ever be absence of Consciousness? Never possible.
- **How can you go to a place where you are not there?**
- **Chaitanyam is one which can never be negated, hence Paramartika Satyam.**

Topic 249 :

(२४९) गुरुवेदान्तादेः संसारदुःखस्य चोभयोरपि व्यावहारिक सत्ताकत्वाद्गुरुवेदान्तादिना संसारदुःखनिवृत्तिर्युक्ता —

- 3 – Sattas were aside Topic.

Main Topic :

- **Badya – Badaka Sambanda**
- **Negator – Negated relationship between teaching and sorrow is possible if both enjoy same order of reality.**
- Guru – Shastra can negate Samsara.
- Mirage water – different order.

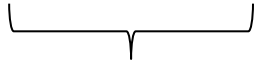
Conclusion :

- Vedanta and Dukham are Vyavaharika Satta, empherical reality.
- Example of Purva Pakshi is Vishama Drishtanta, not appropriate.
- It is possible to eliminate Dukham with Atma Jnanam.

Topic 249 :

इत्थं गुरु वेदान्तादेः संसारदुःखस्य चैकैव व्यावहारिकी सत्ता । ततः समसत्ताकत्वात्तयोः मिथ्यागुरुवेदान्तादिना मिथ्यासंसारदुःखं निवर्त्येतैव । क्षुत्पिपासादिकं तु प्राणधर्मः । प्राणाः तद्धर्माश्च ब्रह्मज्ञानमन्तरा न निवर्तन्ते । अतः पिपासा व्यावहारिकसत्ताका । मरीचिकोदकं तु ब्रह्मज्ञानं विनैव मरुभूमिज्ञानेन बाध्यते। अतो मरीचिकोदकं प्रातिभासिकसत्ताकम्। मरीचिकोदकपिपासयोः समसत्ताकत्वाभावान्न मरीचिकोदकेन पिपासोपशमो भवति। दार्ष्टान्तिके तु बाधकगुरुवेदान्तादेर्बाध्यसंसारदुःखस्य च समाना सत्ता। दृष्टान्ते तु मरीचिकोदकपिपासयोः विषमा सत्ता । तस्माद्दृष्टान्तो विषमो दार्ष्टान्तिकाननुरूपः । विषमत्वम् = भिन्नविषयत्वम् ।

- Mirage water can't remove thirst



Pratibhasikam



Vyavaharikam

- Vedanta removes Samsara.
- Both equally Vyavaharikam.
- Definition applied in this topic.
- Pratibhasikam : That which can be negated by using other Jnanam other than Brahma Jnanam.
- Brahma Jnana Binna Jnanam Badyam.

- Go near and know it is only Sand.
- Sand Jnanam can't quench thirst.

Vyavaharikam :

- Thirst can never be sublated by anything other than Brahma Jnanam.
- By worldly knowledge it will not go.
- Thirst does not come under Brahma Jnana Badyam.
- It is Brahma Jnana Binna Jnana Badyam.
- Applies definition and establishes thirst is Vyavaharika Satyam.
- **Will thirst go by Vedanta Brahma Jnanam.**
- **Technically, it will go away, lower order of reality not in Paramartika Satyam.**

Revision (180) :

Students Question :

- How will Mithya Guru – Shastram remove Samsara?
- Mithya Mirage water can't eliminate, quench thirst.

Guru's Answer :

- X – can eliminate Y if both same order, Samana Satta.
 - Condition required for any eliminator – eliminated relationship.
 - Husband – wife
 - Money - Spending
- } Same Order

Mirage Water	Thirst
Pratibhasikam created by Mind	Vyavaharikam

Guru Shastra	Samsara
Vyavaharikam	Vyavaharikam

- Badya – Badaka Bava exists, eliminator – eliminated relationship exists.
- **Brahma Jnanam can't eliminate Vyavaharika thirst but it can falsify.**
- If not true, after Brahma Jnanam, all people will disappear.

Conclusion :

- Purva Pakshi has Vishama Drishtanta, wrong example, Bhinna Vishayatvam, of different nature.

Topic 250 :

(२५०) शुक्तिरजतादेर्ब्रह्मज्ञानमन्तरा बाध्यत्वे, संसारदुःखस्य ब्रह्मज्ञानेनैव बाध्यत्वे च विनिगमकप्रश्नः —

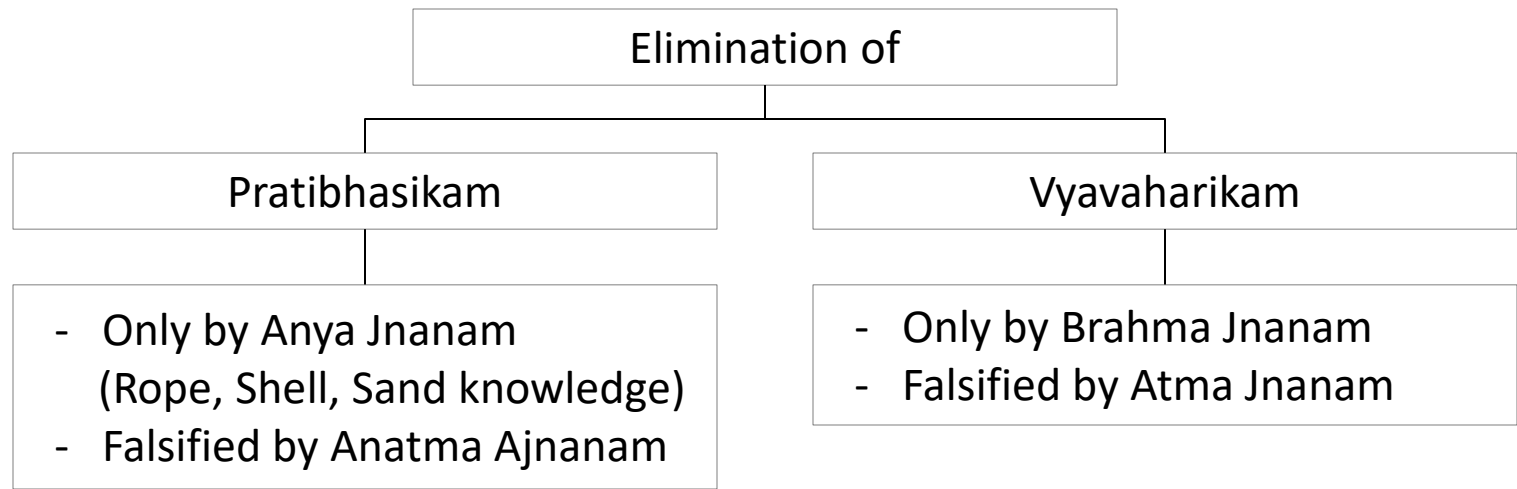
- Pratibhasikam can be eliminated by any Jnanam other than Brahma Jnanam.

Pratibhasikam :

- **Brahma Jnana Binna Badyatvam.**
- Rope Snake can be falsified without Brahma Jnanam itself by Rope knowledge.
- Shell silver falsified by Shell knowledge.
- Mirage water falsified by Sand knowledge.
- All falsifiable by other Jnanam.
- Vyavaharika Satyam falsified by only Brahma Jnanam.

Vyavaharikam :

- **Brahma Jnanam Matra Badyatvam.**
- Use Sanskrit definitions.
- Why such a rule in Pratibhasikam and Vyavaharikam?



- Is it Arbitrary rule or logic based rule.
- Pratibhasika born out of Anatma ignorance.
- **Anatma Agyana Janyatvat, Anatma Jnana Badyatvam.**
- Pratibhasika can be falsified by Anatma Jnanam.
- Rope Snake, shell silver born out of Anatma ignorance not Atma ignorance.
- Vyavaharikam not born out of Anatma Ajnam.
- Yat Agnanyat Yat Badayat Tat Jnanat Badyate.

Rule No. 1 :

- Shell silver – Pratibhasika Vastu even without Brahma Jnanam, can be falsified.

Rule No. 2 :

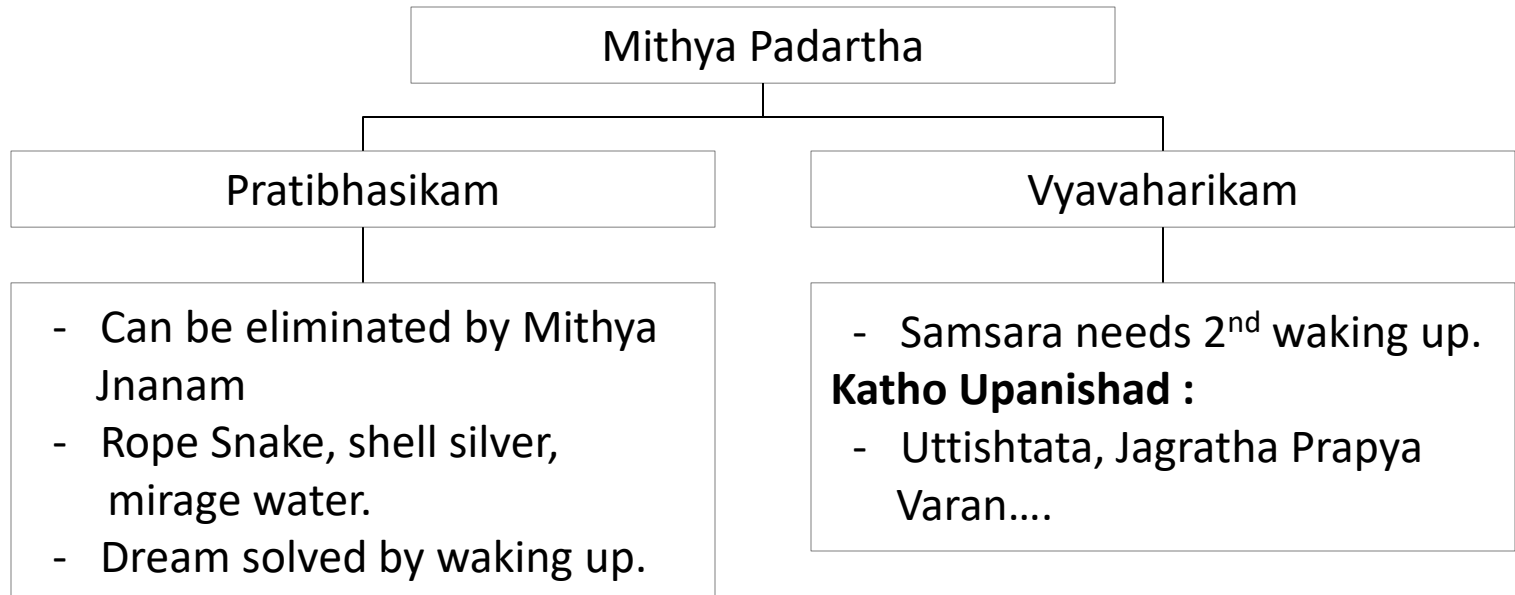
- Problem of Samsara is Vyavaharikam.

- Can be eliminated only by Brahma Jnanam.
- What is basis on which you arrive at 2 rules.

ननु ब्रह्मभिन्नं निखिलं मिथ्येति पूर्वमुपदिष्टम्। तादृशमिथ्यापदार्थेषु
शुक्तिरजतरज्जुसर्पमृगतृष्णिकोदकादयो ब्रह्मज्ञानमन्तरैव बाध्यन्ते, संसारदुःखं तु ब्रह्मज्ञानेनैव
बाध्यत इति भेदे को हेतुः । सोऽयं संशयश्छेत्तव्य इति शिष्यो गुरुं पृच्छति ।

Students doubt :

- Other than Brahman, everything is Mithya.
- Sthula, Sukshma, Rajju, Vyavaharika, Pratibhasika all Mithya.
- Mithya is universal.
- On what basis do you divide Vyavaharika, Pratibhasika Mithya?



Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- What determines the division of 2 Mithyas?

Topic 251 : Guru Answer

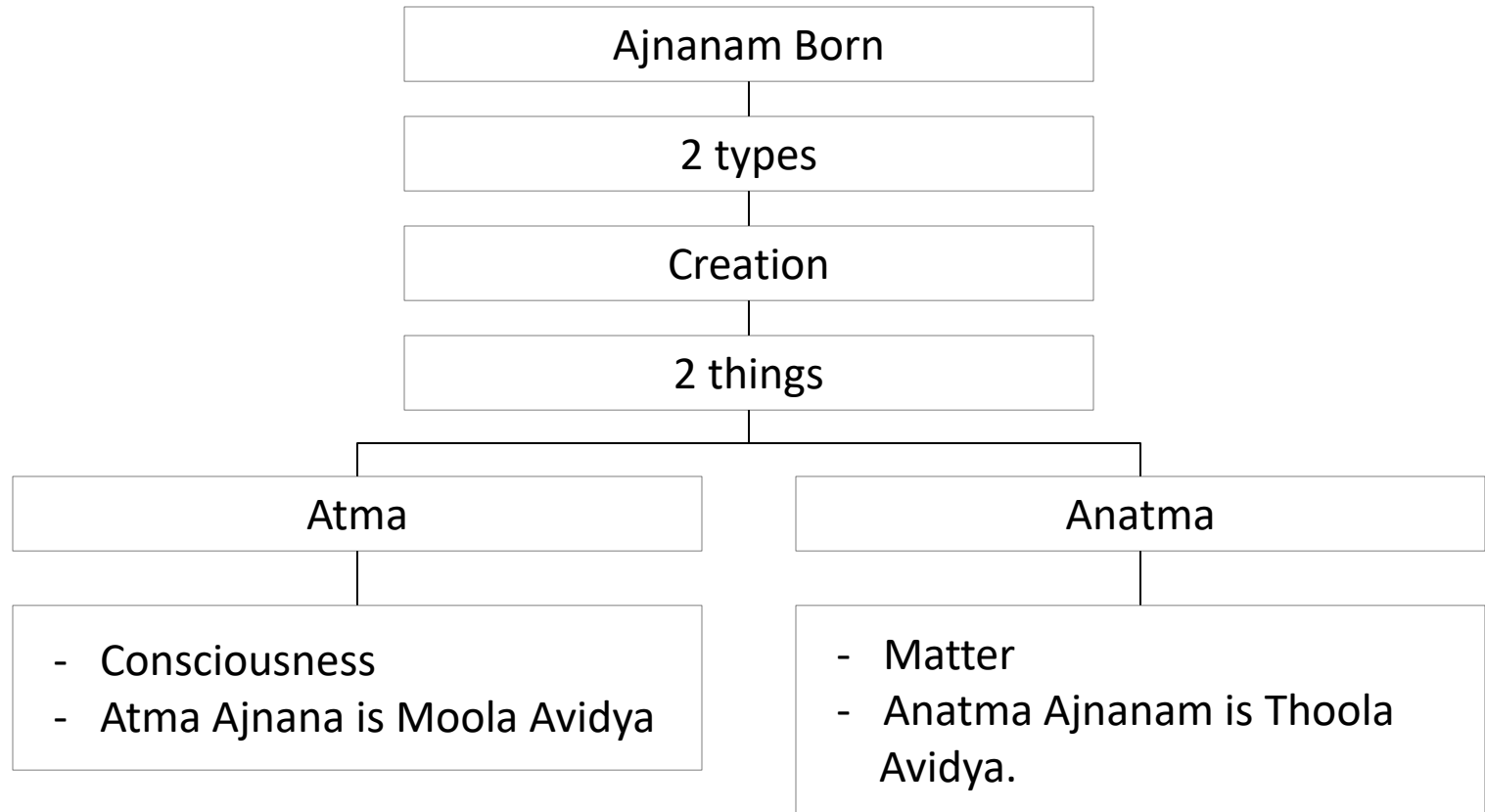
(२५१) यदज्ञानाद्यस्योत्पत्तिस्तज्ज्ञानात्तस्य बाध इत्युत्तरम् —
ब्रह्मणोऽन्यस्य सर्वस्याविद्याकार्यत्वान्मिथ्यात्वं सममेव ।
नैवात्र द्वैते सत्यत्वगन्धोऽप्यस्ति । परन्तु यदज्ञानाद्यदुत्पद्यते
तज्ज्ञानेन तद्बाध्यत इति नियमः । रज्जुशुक्तिकोषराद्यज्ञानात्
सर्परजतोदकादिकमुत्पन्नम्।रज्ज्वादिज्ञानेन सर्पादयो बाध्यन्ते।
तथैवाद्वितीयप्रत्यगभिन्नब्रह्मणोऽज्ञानाद्विजृम्भितमिदं
जननमरणादिदुस्सहसंसारदुःखमप्यद्वितीयप्रत्यगभिन्नब्रह्मसाक्षात्कारेण बाध्यते ।

General Rule :

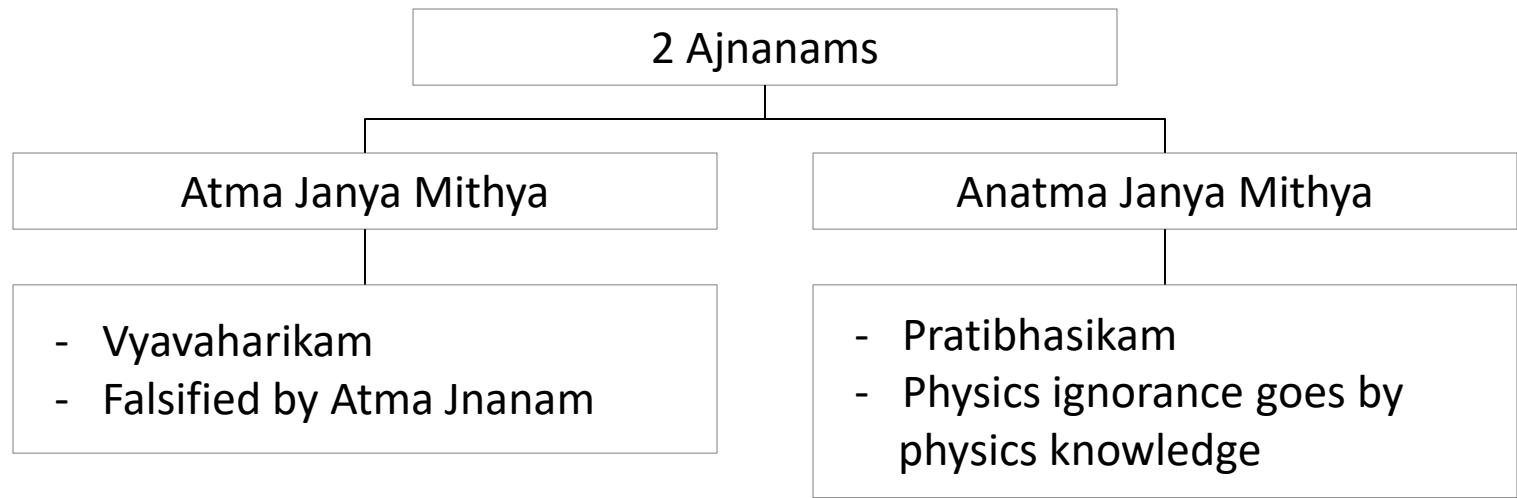
I) Yatu Yatu Ajnana Janyam, Tatu Mithya

- Anything projected by ignorance is Mithya.
- No subdivision in Mithya.

II)



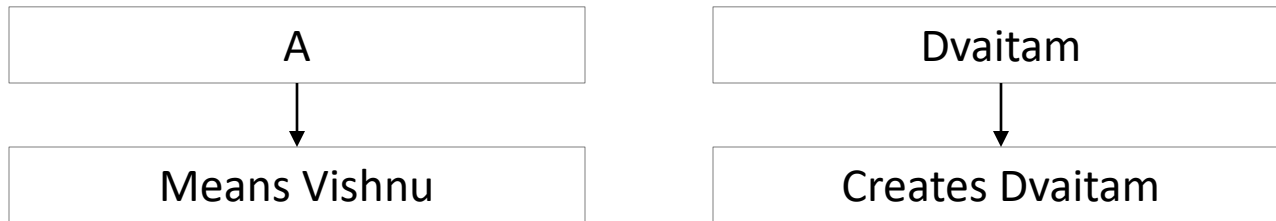
- Common to both is Ajnanam.
- Hence Mithyatvam is common.



- Everything other than Brahman is Avidya Karyam = Mithya Karyam.

- **Both Vyavaharika and Pratibhasika Dvaitam is Mithya.**
- **Sarvam Dvaitam Mithya.**

- Advaitam not another type of Dvaitam.



- In Duality, not a wee bit of reality.
- By Brahma Jnanam, Dvaitam is eliminated.

- **Entire Vyavaharika Prapancha, Jiva, Jagat, Ishvara, Triangular format is Vyavaharika Satyam.**

- **Because of ignorance Moola Avidya, Atma Avidya, Maya of Brahman, duality of Jiva, Jagat, Ishvara is falsely projected.**
- Advitiya Ajnanam – Vijrimbitan – appearance.
- **Unbearable Samsara, Dukham of birth, death, falsified, not experientially eliminated by Sakshatkara Brahman.**

Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa drśyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmāni māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- **Sakshatkara not mystic realisation but Aparoksha Jnanam, claiming I am Brahman.**
- Samsara Dukham experienced but falsified.
- Impact diluted, becomes insignificant.
- **Falsification is insignification.**
- **Example :** During Daylight, stars as good as not there due to powerful sunlight.

- Personal issue, problems continue, like stars.
- Internalisation of Aham Brahma Asmi = Sunlight.
- Sravanam = Sunlight.
- **Ninidhyasanam = Makes Aham Brahma Asmi knowledge into a midday sun.**
- Problems become insignificant, FIR – Reduction.

Conclusion of Topic 226 – 251 :

- **Paramartika Satyam exists, real.**
- **Mithya Guru, Shastra Vyavaharika Satyam, can falsify Samsara.**